

# THE CRITICAL REVIEW.

For the Month of February 1761

*The Modern Part of an Universal History, from the Earliest Account of Time, Compiled from Original Writers. By the Author of the Ancient Part. Vol. XXVI.*

A Reader interested in the important events related by Roman historians, and warmed to a kind of enthusiasm by that spirit of freedom, that generous and patriotic zeal which animated the citizens of ancient Rome, must, in perusing the modern state of Italy, necessarily deplore the unhappy effects of blind superstition, which has rendered the purest religion subservient to the purposes of the most slavish oppression, and enthralled, in spiritual bondage, the wretched posterity of the lords of the universe. To the establishment of the pontifical sovereignty, we may attribute that extraordinary change in the genius of a people, nurtured in the school of bigotry, deceit, and artifice. The commixture of nations more barbarous, but as free and warlike as themselves, could never have produced to total an alteration as is visible in the genius of the Romans; we must have recourse to some other auxiliary cause to explain this phenomenon, and the most natural is the sacerdotal tyranny, which invariably operating in the same manner, shackles the understanding, extinguishes every spark of liberty in the mind, and turns the candid, liberal, and ingenuous hero, to a sneaking, shuffling, selfish, artful paltroun. The temporal dominions of the pontiffs are, indeed, inconsiderable; but the spiritual authority they once maintained over all Europe, gave them the disposal of the treasures and consciences of the potentates of Christendom. They were feared, dreaded, and adored in the remotest corners of the earth; how must those who lived within the immediate influence of papal splendor, have been dazzled with its radiance?

radiance? No sovereigns unsupported by the sword, ever preserved for so long a time as the pontiffs, an authority, usurped, absurd, and evidently contradictory to common understanding, and natural liberty. The progress of science, gradually enlightening the human mind, diminished their power; Great Britain, the northern kingdoms, divers princes of the Germanic body, and the United Provinces, rejected the yoke. In the last age the most Christian king kissed the feet of Christ's vicar, and bound up his hands; and at the present time his most Faithful majesty is expelling from his dominions the chosen zealous servants of the apostolic see. Still, however, the papal power is considerable in Italy, where his dominions might render the pope formidable were industry and commerce pursued, and the people relieved of the oppressive tax of maintaining a multitude of lazy cloistered monks. Declined, as the pontificate is from its meridian lustre, catholic princes, in compliment to their religion, and perhaps out of policy, maintain great respect, and pay extraordinary homage to the holy see. The pope is their common father, tho' they frequently prove undutiful children. Each of them maintains a cardinal at his court, who takes the name of Protector.

In Spain, Portugal, Italy, Germany, and even in France, all the bishops are confirmed by the papal bull, which is sold at a certain price, like the diplomas of foreign universities: but the most dangerous privilege maintained by the pontiff is the supremacy over the clergy, from whom he receives an oath frequently inconsistent with the fidelity they owe to their king and country. The difficulty of judging when to obey the spiritual, and when the temporal power, has given birth to dangerous commotions and rebellions in all the countries in Europe; but the abuse is considerably remedied, though not wholly removed. The sale of indulgences is now but an inconsiderable traffic, and confined to a few kinds of spiritual merchandize. Would you marry within the degree of consanguinity prohibited, the pope, for a small sum, can remove the difficulty. In a word, numerous pretensions, a few rights, great address, cunning, and perseverance, are now all that remain of the ancient power of the pontiffs, who subjected the diadems of Europe to the tiara. The investiture of Naples is the only vestige of that exorbitant power of bestowing crowns and kingdoms.

Our authors begin the twenty-sixth volume with the accession of Clement V. to the papal dignity. In this life we find nothing memorable, besides that Clement was solicited, upon the death of the emperor Albert, to transfer the seat of empire into France, which he declined. He died, anno 1314, and was succeeded two years after by John XXII. About this time it

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was, that the sect called Lollards appeared in Germany: it may prove entertaining that we give their doctrine. They believed mass, baptism, and extreme unction, as useless ceremonies; that the virgin Mary, after she was a mother, was not a virgin; that the real presence in the sacrament was a falsehood; that it was lawful to eat flesh on any day; that the Roman church was not the church of Christ; that the merits and intercession of saints ought to be despised; and likewise the observation of holidays and canons of the church; that perjury was no sin; that the devils would be re-admitted into heaven, and Michael and other angels thrust down to hell; that God did not punish any crimes that were committed under the earth; from whence they are accused of committing all manner of wickedness in caverns under-ground. These and several other such tenets, they are said to have professed with such obstinacy, as to have suffered death rather than forsake them.

John was deposed by the emperor Lewis; but in the end he triumphed over all his enemies, and expired peaceably at Avignon, anno 1334. Perhaps the most memorable action related of him is, that he added a third crown to the pontifical tiara, in which form it has been worn by all his successors.

Soon after Benedict XII. was raised to the pontificate; and he living but a few years, Clement VI. was appointed his successor. In this pontificate an extraordinary revolution was effected in Rome by Nicholas Gabrini di Rienzo, the son of a miller and washerwoman, who, having received a good education from his parents, and being of an active and enterprising genius, was created a public scribe or notary. He having been sent with the ambassadors to pope Clement, to invite him to Rome, and having received a denial from his holiness, upon his return he assembled the Romans in the capitol, and made a long and warm discourse to them, of the deplorable state of their city, and the happiness of their ancient liberty. His words had such an effect on the people, that they unanimously declared him tribune of the people, and conferred upon him the supreme power. He immediately degraded the senators appointed by the pope; ordered several of the nobility, convicted of oppression, to be put to death; and banished the Orsini, the Colonna, and many other noble families. Having established his authority by the attachment of the people, and made himself respected by his regard to justice, he sent letters to all the cities of Italy, informing them of the liberty of the Romans, and desiring them to give their assistance to their mother city. His messengers were every-where treated with great respect; and several of the cities, concluding that the Romans were about to recover their ancient grandeur, promised their assistance, and sent golden

rings as tokens of their fidelity. Not only the Italian cities, but even foreign princes, sought his alliance: he received an embassy with an offer of friendship from Lewis king of Hungary, who was preparing to enter Italy with an army, to revenge the murder of his brother the king of Naples. About the same time ambassadors arrived from Jean queen of Naples, desiring his mediation with the king of Hungary. The tribune likewise received an embassy from the emperor Lewis, asking his friendship; and Clement wrote to him from Avignon, commending his proceedings, and exhorting him to govern Rome in his name.

‘ This grandeur was of very short continuance; for Nicolas, being intoxicated with his authority, disdained to have any dependance upon the pope, and resolved to be absolute master in Rome. Accordingly, being desirous of the dignity of knight-hood, he bathed himself in the font in which Constantine the Great had formerly been baptized, and then received his arms from the Syndic of Rome and two knights before the altar of St. Peter; at the same time time being crowned with the different crowns, he assumed the title of *Candidate knight of the Holy Ghost, severe and merciful, deliverer of Rome, assertor of the liberties of Italy, lover of the universe, and august tribune*. He likewise published a letter, declaring Rome the head of the world; and cited Lewis and Charles of Bohemia, with the other electors, to appear at Rome, to justify the rights and privileges which they assumed. These extravagant proceedings ruined his character; and the pope, looking upon him as a mad enthusiast, published several bulls against him, accusing him of schism and heresy, upon which the ardour of the people in his favour greatly abated. Soon after the banished nobles, entering the city by surprize with some troops, Nicolas was deserted by the people, and fled to Lewis king of Hungary, who was then at Naples. He afterwards skulked for some time, in the habit of a pilgrim, among the mountains, and at length was brought to Avignon, where he was detained a prisoner.’

The following transactions which occurred in the pontificate of Innocent VI. reflect light on the modern civil government of Rome. ‘ During the disturbances in Lombardy, the city of Rome was again divided into factions, occasioned by the fickleness and instability of the people in the change of senators, who were neither contented with nobles nor plebeians in that dignity. To put an end to those divisions, the pope ordered his legate to appoint a stranger as their senator; accordingly that dignity was conferred for six months on Raimund of Siena. The Romans were quickly disgusted with this form of government, and chose for themselves seven reformers of the common wealth;



wealth; but the pope, disapproving of their proceeding, appointed the king of Cyprus as their senator, who had come into Europe to demand assistance against the Turks. The king dying soon after, the bishop of Fermo was appointed rector of Rome, and the count of Fondi was ordered to quell the seditions by arms. Mean while the kingdom of France being ravaged by great troops of robbers, who plundered the provinces under different leaders, Innocent, being apprehensive lest they should attack Avignon, ordered a crusade to be preached against them, and appointed the bishop of Ostia as general of the crusaders. The following year the plague again appeared in several places in Europe, and in Egypt and Syria. In Milan it raged with great violence, and, according to Villani, it carried off eleven cardinals and a great number of people at Avignon. Innocent himself did not long survive, but died the next year, on the 13th of September. A few months before his death, the Romans having revolted against their governor, and chosen one Lelius Bonadota, a shoemaker, as their senator, he, by the assistance of the people, expelled the greatest part of the nobility and gentlemen from the city. But as the exiles assembled an army to revenge themselves on the opposite faction, the Romans again submitted to the pope, on condition that cardinal Ægidius should not have any authority over them.

The reader, curious in biographical anecdotes, will not be displeased with the following short account of Petrarch, the most chaste and elegant of the Italian Latin poets.

Petrarch died anno 1375, under the pontificate of Gregory XI. He was born at Arezzo in Tuscany, his parents having been banished from Florence by the faction of the Guelphs. After he had learnt grammar, rhetoric, and logic, at Carpentras, he applied himself to the study of the law four years at Montpellier, and, after that, three years at Bologna. At the age of 22 years, hearing that his parents had died of the plague at Avignon, he went to that city; but soon after, to avoid the contagion, he retired to Vancluse, in the neighbourhood of Avignon, where he first saw his mistress Laura, whom he has so greatly celebrated in his writings. Having received a letter on the same day from Rome, and the university of Paris, inviting him to come and receive the crown, with the honours due to a prince. Upon his arrival at Rome, the laurel crown was conferred upon him, with great solemnity, in the capitol. He afterwards was created archdeacon of Parma; and, having visited Verona, Parma, Venice, and Milan, where Galeas Visconti made him a counsellor of state, he stopped at Padua, and there received a canonicate, tho' he had formerly refused several benefices. He then bought a house at Arquà, where he

lived five years, and received a favour from the Florentines he had formerly solicited in vain, namely, the restitution of all his paternal effects, and the revocation of the sentence of banishment against him; but their favour came too late, for he died a few years after at Arqua. He composed a great many treatises, and was esteemed by all the princes and great men of his time, being no less conspicuous for piety than for his eloquence and learning.

Under Boniface IX. an extraordinary sect arose in Italy. The circumstances are curious, and we shall relate them in the words of our authors.

Theodoric de Niem and Antoninus, describe a scene of devotion in Italy this year, to which they were eye-witnesses. Niem says it first arose from some seducers that had come into Italy from Scotland, one of whom pretended that he was Elias the prophet, and that the world would quickly perish by an earthquake. Antoninus is uncertain where that kind of devotion first appeared, as he says some asserted that it came from Spain, others from Scotland or England, and some from France, from whence, according to Sigonius and Platina, a priest arrived in Italy, clothed in white, with great appearance of modesty, and seduced infinite numbers of people of both sexes and all ages. The penitents, among whom were several cardinals and priests, were clothed in white linen down to their heels, with caps on their heads, which covered their whole faces, except their eyes. They went in great troops of 10, 20, and 40,000 persons, from one city to another, calling out for mercy, and singing hymns in the Latin and vulgar tongue. Wherever they came, they were received with great hospitality, and joined by the inhabitants of those places, as those who did not follow their processions were looked upon as heretics. They fasted or lived on bread and water during the time of their pilgrimage, which continued generally nine or ten days. At night they slept in churches, monasteries, and church-yards, men and women without distinction, or false suspicion. Sigonius and Platina relate, that the pilgrims stopped at Viterbo; and Platina says, that Boniface, afraid lest the priest intended, by their assistance, to seize the pontificate, sent a body of troops thither, who apprehended the false prophet, and carried him to Rome, where he was burnt.

As few of the pontiffs are characterised by our authors, or indeed distinguished from the rest of mankind, except by that sacerdotal cunning, rapacity, and ambition, peculiar to each, we shall pass on to the life of Sixtus V. which contains a variety of curious and diverting occurrences.



He was born of poor and mean parents, in the march of Ancona, at a village called Le Grotte, in the lordship of Montalto. His father, Francis Peretti, who was a common plowman, could not afford to give him any education, and, when he was nine years old, hired him out to one of his neighbours, to look after his sheep and hogs. He did not long continue in this mean occupation; for being desired by a Franciscan friar, who had lost his way, to shew him the road to Ascoli, he deserted his hogs, and ran before him to the town. The friar, after he had found his road again, desired him several times to return; but the boy refusing to leave him, he at length asked him if he would take upon him the habit of his order, which he described as very austere; to which the boy replied, That he would willingly suffer the pains of purgatory, if he would make him a scholar. He was accordingly received, with the consent of his parents, into the convent of Franciscans at Ascoli, where he quickly made a surprising progress in learning. In his thirteenth year he assumed the habit of that order, but he retained his own name Felix, or Felice. He soon after distinguished himself at several public disputations, and acquired a considerable reputation as an elegant preacher; but at the same time he raised himself a great many enemies by his fiery impetuous disposition, as he resented the least injury with great animosity and vehemence, which he frequently provoked by his own insolence and disdainful behaviour. He early discovered a great ambition; and though he was envied and hated by his brother monks, yet, by his abilities, he acquired the favour and esteem of cardinal Carpi, whose protection was of great service to him against his numerous enemies. By the interest of this cardinal he obtained several small promotions; and having likewise ingratiated himself with father Ghislieri, afterwards Pius V. and with the Colonna family at Rome, he obtained the office of inquisitor general at Venice, where, by his insolent and overbearing behaviour, he so greatly offended the senate, that, upon the death of Paul IV. he was obliged to consult his safety by flight. However, upon the election of Pius II. he returned to that city, and again sacrificed his own repose to trouble, and disturb that of others: but at last, being apprehensive of the resentment of the senate, he provided a gondola, by which he made his escape in the middle of the night, after he had ordered an insolent monitory to be hung upon the door of St. Mark's church. Upon his return to Rome he was made confessor of the inquisition, and soon after went with the legate *latere*, Baron Campagnon, as his chaplain, to Spain. While he was in that kingdom, his friend Ghislieri being chosen pope, he created him general of his order, afterwards bishop of St. Agatha,

tha, and at last a cardinal; and, to enable him to support his dignity, he assigned him a pension, and besides made him a present of a considerable sum of money.

Upon his promotion to the sacred college, which happened in the 49th year of his age, he quite altered his former manner of life; and to conceal his aspiring views, he affected a total disregard of all worldly pursuits, and became humble, meek, patient, and affable; which mask of hypocrisy he wore with great perseverance for fifteen years. He led a very retired and private life, exercised himself in works of piety, spent much of his time in the confessional chairs, seldom appeared at the consistories, and, during the three last years of the pontificate of Gregory, affected to be very infirm and sickly; so that he was often saluted in a manner that would not have been very agreeable to any body else, 'God help you, poor old man; you have almost run your race.'

The cardinals, out of contempt, used to call him *The Ass of la Marta*, so that their astonishment was inexpressible when he threw off the disguise. While they were crowding towards him in the conclave, to congratulate him, he sat coughing and weeping, as if some great misfortune had befallen him; but he no sooner perceived, upon the scrutiny, that there was a sufficient number of votes to secure his election, than he threw his staff, with which he used to support himself, into the middle of the chapel, stretched himself up, and appeared taller; by almost a foot, than he had done for several years before. This behaviour alarming the cardinal Dean, he called out, 'Stay a little, softly, there is a mistake in the scrutiny;' but Montalto, with a stern look, boldly answered, 'There is no mistake;' and immediately began himself the *Te Deum laudamus*, in such a strong and audible voice, that the whole conclave was at first struck dumb; but at length accompanied him in a tame and spiritless manner. After the hymn, the master of the ceremonies asked him, according to the form, 'Whether he was pleased to accept of the papacy?' To which he replied, somewhat sharply, 'It is trifling and impertinent to ask whether I will accept of what I have already accepted. However, to satisfy any scruple that may arise, I tell you that I accept it with great pleasure, and would accept another, if I could get it; for I find myself strong enough, by the divine assistance, to manage two papacies.' While the cardinals were putting on his pontifical robes, he stretched out his arms with great vigour and activity; upon which one of them said to him, in a familiar way, 'I perceive, holy father, the pontificate is a sovereign medicine, since it can restore youth and health to old sick cardinals.' To which he replied,



replied, in a grave and majestic manner, "So I find it." After cardinal Farnese had performed the ceremony of the adoration, he said to him, "Your holiness seems a quite different sort of a man from what you was a few hours ago." "Yes (said he) I was then looking for the keys of paradise, which obliged me to stoop a little; but now I have found them, it is time to look upwards, as I am arrived at the summit of all human glory, and can climb no higher in this world." In his passage from the conclave to St. Peter's, the people, who at first would not believe that he was the same person with the old decrepid cardinal Montalto, cried out, *Long live the pope*, and added, according to custom, *Plenty, holy father, plenty and justice!* To which he replied, "Pray to God for plenty, and I will give you justice."

Having now attained to the height of his ambition, he laid aside that appearance of humility he had so long worn, and behaved with great state and reserve. He received the foreign ambassadors in a complaisant manner, and was particularly kind to those from Japan, to whom he gave several rich presents; and having created them knights of St. Peter and St. Paul, dismissed them a few months afterwards with his benediction. Upon the news of his election, many criminals and banditti voluntarily surrendered themselves, not making the least doubt of a pardon from the general character of Montalto's lenity. But never were any more fatally disappointed; for having haughtily rejected the intercession of the ambassadors, cardinals, and nobles, in their behalf, he gave orders to the governor of Rome to confine them more strictly, and to execute four of them on the day of his coronation. He likewise published regulations to be observed on that day: and having ordered the governor to provide twelve executioners of different nations, he commanded them some days before to parade through the streets, with an ax in one hand and a halter in the other; which appearance struck such a terror into the Romans, that during the procession of the coronation there was not the least disturbance or riot; whereas formerly, during that ceremony, rapes, murders, and a thousand enormities, were usually committed.

Soon after the coronation he sent for his only sister Camilla, with her daughter and two grandsons, and a niece, the daughter of his deceased brother, who, upon their approach to Rome, were met by three cardinals, who dressed them in magnificent habits, and conducted them to the Vatican. But Sixtus disdainful, in such a trifling matter, to be obliged to the cardinals, pretended not to know his sister, till she had resumed her former dress; then he received her kindly, and declared, that nobody should make a princess of her but himself. He assigned her

her a considerable revenue, and gave her one of his palaces for her residence; at the same time advising her to content herself with that sober modesty which became the meanness of her birth, and the gravity of those who were related to the papal chair: he likewise conferred the dignity of a cardinal on the eldest of her grandsons, Alexander Peretti, who was then about eighteen years of age, and afterwards distinguished himself by his learning and abilities. The king of Spain and the grand duke of Tuscany offered to confer titles of honour on his sister, which he refused; however, he expressed his satisfaction with the behaviour of the Venetians, who ordered public rejoicings upon his exaltation, and admitted the family of Peretti to the honour of nobility in their state, being afraid of his resentment for their treatment of him when he was inquisitor at Venice.

Being shocked with the great numbers of poor at Rome, who were perishing for want, he gave authority to four persons, of great prudence and experience, to summon before them all those who had no visible way of getting a livelihood, and to compel them to work, or to banish them from the city. He likewise prohibited foreigners from settling at Rome, unless they brought a certificate that they were able, by some trade or profession, to maintain a family; and none were allowed to marry without a previous examination of their circumstances. He gave great encouragement to trade and manufactures; and, to check the insolence of the nobility, he commanded all the merchants and tradesmen to bring him in a list of their debts, with the names of the people that owed them, which he paid off, and became general creditor himself. This order occasioned such a general alarm, that many paid their debts the same day it was published, and begged of their merchants to give them such receipts as though they had been paid long before. At the same time he deprived the cardinals and nobles of those privileges and immunities, by which they sheltered debtors and criminals from the law, and continually urged the governor of Rome to make examples of justice, chiding him for his remissness, and declaring, that he would rather have the gibbets and gallies full than prisons.

Of the many stories that are related of this pope, with regard to the behaviour to his former benefactors, we shall add the following. When in his youth he resided at Macerata, he went one day to a shoemaker's shop to buy a pair of shoes. After some dispute about the price, the shoemaker told him, he would take no less than seven julios, or three shillings and sixpence. Montalto offered him six julios, which was all the money he had, and said, 'Perhaps I shall be able to give you the  
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seventh some time or other.' 'Some time or other (replied the shoemaker); but when will that be? when you come to be pope? Yes (said Montalto) that I will, with all my heart, and pay you interest for your money too. Well then (answered the shoemaker) since I see you are not without hopes of being pope, you shall even have them upon those terms.' Montalto having asked him his name, and noted the transaction in his diary, after his promotion sent to Macerata, to know if the shoemaker was still alive; and being informed that he was, ordered the governor of that place to send him up directly to Rome, guarded by one of his officers. The poor shoemaker was surprised and affrighted with the news that the pope desired to see him; and having entirely forgot the transaction with the young friar, which had happened forty years before, he recalled to his mind all the sins that he had committed in his life, considering for which of them he could be cited to appear before his holiness. Upon his arrival at Rome, Sixtus asked him, if he had ever seen him at Macerata. The shoemaker trembling, told him, No. Sixtus again asked him, if he ever remembered to have sold a pair of shoes to a young friar, and to have given him credit for a julio; but he protesting that he knew nothing at all of the matter, Sixtus related to him the agreement they had formerly made, and ordered his steward to pay him the julio, with the interest for forty years, which amounted to two julios more. The shoemaker went away very much dissatisfied, loudly complaining to every one he met, that the pope had put him to the expence of forty crowns, to come from Macerata to Rome to receive three julios. Sixtus being informed of his behaviour by his spies, ordered him to return, and demanded of him if he had a son. The shoemaker answering, Yes, and that he was an honest good priest of the order of Servi, the pope sent for him to Rome, and before the departure of his father, conferred upon him a bishopric in the kingdom of Naples.

To conclude, it was difficult to render the history of the popes entertaining, as it here forms only a part of the general design of the writers, and is divested of the most interesting particulars, which, with more propriety, are related elsewhere. It was necessary to avoid repetition; the attention to this circumstance, necessarily makes the narrative dry and uninteresting, though we may venture to pronounce, there has not hitherto appeared so accurate a history of the pontificate.

ART. II. *Select Remains of the Learned John Ray, M. A. and F. R. S. With his Life, by the late William Derham, D. D. Canon of Windsor, and F. R. S. Published by George Scott, M. A. and F. R. S. 8vo. Pr. 5s. Doddsley.*

**T**HOUGH from the publication of these remains no very important benefit results to literature, the curious reader will nevertheless peruse them with satisfaction, and find himself considerably interested, in whatever regards a person so distinguished as Mr. Ray, for piety, simplicity, genius, diligence, and erudition. The life here presented to the public, furnishes, indeed, but few striking incidents; it is the life of a mere scholar, unchequered with variety, and spent in the acquisition of knowledge; but it affords excellent examples of patience, industry, and perseverance. We joyfully embrace the opportunity of loving, for the sweetness of his disposition, the warmth of his friendships, the extent of his benevolence, and the fervor of his devotion, the man whom we esteem for his learning and genius. In the *Itinoraries* we regard the philosopher relaxed from the severity of study, rambling about in quest of natural knowledge, and rendering his own amusement conducive to the public utility. In these excursions it was, that Mr. Ray collected those treasures of plants, with which he afterwards enriched his botanical works, while, at the same time, he diversified the scene, and filled up the leisure intervals by viewing the public buildings, examining the monuments of antiquity, and marking the character of the inhabitants in the course of his peregrinations. We shall begin with a short epitome of his life, as transmitted by that worthy and learned divine doctor William Derham.

Mr. John Ray, the son of Roger Ray of Black Notley, in Essex, was born in 1628. He received the first principles of knowledge at Braintree-school, where he made so rapid a progress, that at the age of sixteen, he was entered in Catharine-Hall in Cambridge, which he soon quitted for Trinity-College. Here, under the tuition of the learned Dr. Duport, he soon acquired great skill in Latin, Greek, and Hebrew, became an excellent orator and naturalist, and so eminent in virtue, diligence, and erudition, as to attract the notice of the master and fellows of the college, by whom he was chosen minor-fellow in 1649, together with Isaac Barrow, afterwards distinguished for his profound geometrical knowledge, his brother student, and intimate friend. When he attained to the degree of master of arts, he was elected major-fellow, afterwards Greek lecturer in the college, then mathematical lecturer, and lastly, humanity reader,

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all in succession. Having passed with applause through the several offices of dean, steward, and public tutor, he was deprived in 1661 of his fellowship, for refusing to sign the declaration against the solemn league and covenant. 'But the reason of his refusal (says his biographer) was not as some have imagined, his having taken the solemn league and covenant; for that he never did, and often declared that he ever thought it an unlawful oath: but he said he could not say, for those that had taken the oath, that no obligation lay upon them, but feared there might.'

During Mr. Ray's residence at college, he gained not only the reputation of a profound naturalist and scholar, but of an eminent preacher, even before he took upon him the sacred function. The first sketch of his *wisdom of God in the creation*, was originally pronounced from the pulpit previous to his ordination; 'for preaching, and common placing, were then usually performed by persons not ordained.' It was about this time likewise that he wrote his catalogue of Cambridge plants, a performance published in 1660, which proved of singular advantage in promoting the study of botany, equally neglected in the universities, and all the other parts of the kingdom. The reception this book met with from the learned, excited Mr. Ray's endeavours to extend his observations, and gave the first hint of those journies he made over all England, into Scotland and Wales, in most of which he was accompanied by his learned pupil Mr. Willughby, and other young gentlemen. Unsatisfied with the productions of his own country, our author resolved to examine the natural productions of foreign climes. In this pursuit he travelled, in 1663, over great part of Europe, attended by his former pupils, Mr. Willughby, Mr. Skippen, and Mr. Bacon; of which tour he published an account in the year 1673, that was extremely well received.

Soon after Mr. Ray's return, he was admitted a member of the Royal Society, an honour which proved an auxiliary spur to his industry. In 1669 he prepared for the press his collection of proverbs, collected in his peregrinations through England. The year following he published his catalogue of English plants. In 1672 Mr. Willughby dying, left our author one of the five executors to his will, with an annuity of sixty pounds, in testimony of his esteem and confidence, charging him likewise with the education of his two sons, the younger of whom became lord Middleton. For the use of his young pupils, Mr. Ray composed his *Nomenclator Classicus*, a work that proved of considerable service to literature. A few months after the death of Mr. Willughby, our author lost his best remaining friend, the  
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ingenious bishop Wilkins ; a circumstance that determined him to marry, according to Dr. Derham.

In 1673, Mr. Ray published his *Observations Typographical, Moral, &c.* together with his *Catalogus Stirpium in exteris Regionibus, &c.* This publication was soon followed by a *Collection of local English Words*, and the volume eked out by a catalogue of English birds, fishes, and the method of smelting and refining metals and minerals in England. In 1674, a close correspondence was maintained between our author and Mr. Oldenburgh, secretary to the Royal Society ; during which time, Mr. Ray's communications form a considerable part of the Philosophical Transactions. It was in one of these letters he transmitted his ingenious observations on the specific differences of plants. The following year he methodized, digested, and published the *Ornithology* of his deceased ingenious pupil and patron Mr. Willughby, an English translation of which, with additions, he printed in 1678.

At the death of lady Willughby, the young gentlemen were removed from under the tuition of our author, which afforded him more leisure to prosecute his botanical lectures. The result was, that in the year 1682, his *Methodus Plantarum nova*, a performance equally ingenious and judicious, appeared. His reputation was now so high, that he was continually urged by his friends, the honourable captain Hatton, Sir Hans Sloane, and Dr. Tancred Robinson, to compile a general history of plants. At their request the first volume of this elaborate performance appeared in 1686, under the title of *Historia Plantarum generalis* ; and the second the year following. Previous to this, Mr. Willughby's *Ichthyology*, extracted, revised, methodised, and fitted for the press by Mr. Ray, from the papers of the deceased, was printed at the expence of the Royal Society.

Our author's next performance was the *Fasciculus Stirpium Britannicarum*, published in 1688, in which he promises the *Synopsis Methodica Stirp. Britan.* an elegant little work, withheld from the public by the artifices of booksellers, until the year 1690. Indeed, we frequently see our ingenious author scurvily used by those literary pedlars, who estimate genius by what it will bring, and weigh erudition in the balance of interest.

Mr. Ray next applied himself to the more immediate duties of his sacred function, with which intention he published his incomparable demonstration of the being and attributes of God, under the title of, *The Wisdom of God manifested in the Works of the Creation*. The avidity with which this book was purchased, encouraged him to pursue the same design, and occasioned the publi-



publication of his Three Physico-Theological Discourses, on the Chaos, Deluge, and Dissolution of the World, A. 1692. But our author's genius being particularly calculated to the study of nature, he once more dropt his theological labours, and ushered into light his *Synopsis Methodica Animalium Quadrupedum*, A. 1693. About the same time he published his *Sylloge Stirp. Europ. extra Britanniam*, which involved him in a dispute with Rivinus, and Mr. Tournefort, both eminent naturalists. In this literary altercation, Mr. Ray acquitted himself with great ability; but he plainly discovered, that his disposition was by no means fitted for disputation and wrangling. To conclude his life: Mr. Ray was a man of excellent natural parts, and had a singular vivacity in his style, whether he wrote in English or Latin, which was equally easy to him; all which (notwithstanding his great age, and the debility and infirmities of his body) he retained, even to his dying day; of which he gave good proof in some of his letters, written manifestly with a dying hand.

‘In a word, in his dealings, no man more strictly just; in his conversation, no man more humble, courteous, and affable: towards God, no man more devout; and towards the poor and distressed, no man more compassionate and charitable, according to his abilities.’

He died at Black Notley, the place of his birth, on January 17, 1704-5, and was buried in the parish church, where a monument is erected by his friends, with an elegant Latin inscription, reciting, without flattery, the virtues of the worthy deceased.

Dr. Derham's Life of Mr. Ray is followed by prayers and meditations, composed by our author, which alone sufficiently demonstrate the piety of his sentiments. To these succeed his Itineraries; the first begun in 1658, the second in 1661, and the third in 1622. We shall present our readers with a few extracts, which we think convey the most entertainment.

In the first journal we meet with the following observations, which were afterwards illustrated and confirmed by the ingenious remarks of Mr. Tournefort, who ascribes a kind of vegetation to stones and rocks.

‘August the 20th, I lodged at Buxton or Buckstone, and that night entered Pool's Hole, which is about half a mile distant from thence. The bottom of this hole is all very uneven and slippery, and somewhat dangerous to walk in. The water therein dropping from the top, petrifies into a white crumbling stone, somewhat like alabaster, and wherever there is a drop of water distilling from the top, there is under it a pillar of stone, which by degrees rises higher and higher, and will at last, doubtless,

less, come to touch the very top. One of these pillars, more large and remarkable than the rest, they call the Font, for its likeness; for they have all of them a cavity in the head, containing a good quantity of water, into which the drops fall. The water *entire* petrifies not, but there be in it atoms of stone dissolved and swimming, as do the parts of a metal dissolved in a convenient menstruum; with these, whether the water being overcharged, doth precipitate or let go some, or whether by adhesion or similiary attraction, some of them leave the water, and stick to others till at last they compound a great mass? For as common or rain water, falling upon a stone, doth continually carry away some insensible ramenta or atoms of it, which probably are sustained by the water as by a convenient menstruum, so here the water, being more than sated or impregnated with lapideous atoms, falling upon a stone, doth continually let some go, which, being of the same nature, adhere to the stone, and augment its bulk.

Nothing memorable, except that our author was laid fast in my Lady's Hole, by a cross accident, occurred until he reached Hull. Here he describes the foundation, called Trinity-House, in which are maintained thirty poor women, called sisters, each of whom has her separate cell. 'This building consists of a chapel, two rows of chambers below stairs for the sisters, and two rooms above stairs, one very fair, where the brethren of the society meet, in which hang many tables of orders for the society's government; another large chamber where they make sails: in the middle whereof hangeth the effigies of a *native of Groenland*, with a coat of skins upon him, sitting in a very small boat or canoe, covered with skins: he hath, in his right hand, a pair of wooden oars, wherewith he rows his boat; in his left a dart, with which he strikes fish: on his forehead a thing like a trencher, which serves as a *bonne-grace*, to fence his eyes from the sun, and it may be too, from the dashing of the water. Behind him lies a bladder or skin-bag, in which we suppose he bestowed the fish he caught. (Some told us it was a bladder full of oil, with which he used to allure the fish to him.) The boat is covered over with the same it is made of, excepting one hole wherein he sits, just fitted to his body; so that when he sits in it, his legs, and lower part, are under cover or deck; the boat is thus contrived, that when it shall be plunged by a wave, it may rise again, no water getting into it. This was the same individual canoe that was taken, with all its furniture or *remex*, A. 1613, in the sea, by Andrew Barker of Hull. The Groenlander taken, refused to eat, and died with hunger and sullenness, in the space of three days.

Mr.



Mr. Ray would seem to have delighted in the legends and fables which form the tradition of the vulgar, many of which he has inserted in his journals.

In the second Itinerary our author characterises the Scottish nation, in a manner that shews this people were no favourites, notwithstanding he refused signing the declaration against the solemn league and covenant.

‘ August the 17th, we travelled to Dunbar, a town noted for the fight between the English and Scots. The Scots generally (that is the poorer sort) wear, the men blue bonnets on their heads, and some ruffet; the women only white linnen, which hangs down their backs as if a napkin were pinned about them. When they go abroad none of them wear hats, but a party-coloured blanket, which they call a plad, over their heads and shoulders. The women generally to us seemed none of the handsomest. They are not very cleanly in their houses, and but fluttish in dressing their meat. Their way of washing linnen is to tuck up their coats, and tread them with their feet in a tub. They have a custom to make up the fronts of their houses, even in their principal towns, with fir boards nailed one over another, in which are often made many round holes or windows to put out their heads. In the best Scottish houses, even the king’s palaces, the windows are not glazed throughout, but the upper part only, the lower have two wooden shuts or folds to open at pleasure, and admit the fresh air. The Scots cannot endure to hear their country or countrymen spoken against. They have neither good bread, cheese, or drink. They cannot make them, nor will they learn. Their butter is very indifferent, and one would wonder how they could contrive to make it so bad. They use much pottage made of coalwort, which they call *keal*, sometimes broth of decorticated barley. The ordinary country houses are pitiful cots, built of stone, and covered with turves, having in them but one room, many of them no chimneys, the windows very small holes, and not glazed. In the most stately and fashionable houses, in great towns, instead of cieling, they cover the chambers with fir boards, nailed on the roof within side. They have rarely any *bellows*, or *warming-pans*. It is the manner in some places there, to lay on but one sheet as large as two, turned up from the feet upwards. The ground in the valleys and plains bears good corn, but especially *beer-barley* or *bigge*, and *oats*, but rarely *wheat* and *rye*. We observed little or no fallow grounds in Scotland; some layed ground we saw, which they manured with sea-wreck. The people seem to be very lazy, at least the men, and may be frequently observed to plow in their cloaks. It is the fashion of them to wear cloaks when they go abroad, but

especially on Sundays. They lay out most they are worth in cloaths, and a fellow that hath scarce ten groats besides to help himself with, you shall see come out of his smoaky cottage clad like a gentleman.'

The following description of the Scotch worship, and the Scotch money, may afford some entertainment to the wits of this country, who are never so waggish and pleasant as in their national reflections.

'They commonly begin their worship with a psalm before the minister comes in, who, after the psalm is finished, prayeth, and then reads and expounds in some places, in some not; then another psalm is sung, and after that their minister prays again, and preacheth as in England. Before sermon, commonly, the officers of the town stand at the church-yard-gate, with a join'd stool and a dish, to gather the alms of all that come to church. The people here frequent their churches much better than in England, and have their ministers in more esteem and veneration. They seem to perform their devotions with much alacrity. There are few or no sectaries or opinionists among them; they are much addicted to their church government, excepting the gentry, who love liberty, and care not to be so strictly tied down. The country abounds with poor people and beggars. Their money they reckon after the French manner. A *bodel* (which is the sixth part of our penny) they call *tway-pennies*, that is with them two-pence; so that, upon this ground, 12 pennies, or a shilling Scotch (that is, six bodels) is a penny sterling. The Scotch piece marked XX, which we are wont to call a Scotch two-pence, is twenty-pence Scotch, that is, two-pence sterling, wanting two bodels, or four pennies Scotch; the piece with XL is four-pence sterling——4 bodels; and so one shilling sterling is 12 shillings Scotch. Thirteen-pence half-penny English, a mark Scotch. One pound Scotch, twenty-pence sterling. One *bodel* they call *tway-pennies* (as above) two *bodels* a *plack*, three *bodels* a *baubee*, four *bodels* eight *pennies*, six *bodels* one *shilling* Scotch.'

The third Itinerary is the most barren of the whole; and, indeed, nothing can render any of the journals valuable, besides their being the remains of a great genius, which we now treasure up like precious relics, though, in the life-time of the author, they were not worth the paper on which they are printed.



ART. III. D. Justiniani *Institutionum Libri Quatuor*. *The Four Books of Justinian's Institutes. Translated into English, with Notes, by George Harris, LL. D. The second Edition.* 4to. Pr. 15s. Withers.

AS the first appearance of Dr. Harris's translation of Justinian's Institutes preceded the commencement of our periodical labours, we embrace this opportunity of the republication, to recommend a performance so learned and necessary to the gentleman, the scholar, and the lawyer. In perspicuity, energy, and even elegance, the language of the Institutions is little inferior to that of the purest Augustan writers; though penned only a few years before the almost total extinction of the Latin tongue in the Eastern empire. A beautiful simplicity runs through the whole diction and disposition, which renders the performance truly classical; but what stamps it with peculiar value is, that here we have comprized in a small compass the elements and first principles of the Roman law, which, like our own, swelled to the enormous bulk of two thousand volumes, though contained, in their incipient state, within the narrow limits of the twelve tables. As these written laws were subject to various interpretations, the fixed meaning was determined by the learned, and their decision formed what was first called the *jus civile*, or, as we apprehend, the *jus civium*, that rule for distributing justice among the citizens of Rome, which afterwards diffused itself through the whole empire. These determinations being certain, steady, and solemn, they were always deemed an important branch, but not all the Roman law. Besides the *actiones juris*, as these determinations were called, there were the ordinances made by the sole authority of the senate, the edicts of particular magistrates, the imperial decrees, and the *plebiscita*, or laws enacted by the commons, without the authority of the senate. The continual multiplication of these, not only rendered the study of the law intolerably laborious; but by removing it from common understanding, put it entirely in the hands of men, whose interest it was to raise eternal subject of debate and litigation; to remedy which, the emperor Justinian ordered his chancellor Tribonianus, assisted by Theophilus and Dorotheus, persons eminently skilled in the laws of their country, to reduce the whole into a regular limited system. This task was executed in so masterly a manner, as to convey the highest idea of the ability and integrity of the compilers, who may, in some respects, be deemed the legislators of all Europe: There is scarce a christian state where the code, digests and institutes are not received, perhaps under some restrictions, and with certain alterations; even in Turkey the

Justinian Greek code is held in great estimation. In Germany and Holland, the civil law is the municipal; in Spain, Portugal, and part of Great Britain, it is controuled only by the *jus regium*, and custom in the two former; by the statutes of the *Sederunt*, part of the *regia magistratus*, and some peculiar customs in the latter. The English indeed in general prefer the common and statute law to the civil; whether with reason or not we will not pretend to determine: however, it still directs all judgments in ecclesiastical courts, the courts of admiralty, and of the two universities. The same may be observed with respect to the northern kingdoms; in all Scandinavia, the civil law has scarce any footing; but it is otherwise in southern countries. Over all Italy it bears great sway, except in the pontiff's dominions, where it is restrained by the canon law; in Venice, where custom and the *senatus consultum* prevails; and in Naples, where the Lombard laws are said to direct the judgment of the courts. With respect to France, the civil law forms in the southern provinces the bulk of the municipal law; in all the other provinces it is the foundation of the customary law. Thus, from its universality among polished nations, we may infer the excellency of those laws which governed the greatest people upon earth; how they came to be rejected by some nations, as inconsistent with perfect liberty, is to us an unfathomable mystery. It is true, the variety of transactions in a powerful, rich, and commercial kingdom, may require very considerable additions; but we can by no means accede to the opinion, that a multiplicity of laws is the best security of liberty. They may possibly limit the decision of the judge; but they give full scope to the chicane and artifice of pettifoggers, and render justice so difficult of access, that only the rich and potent can profit by her residence in the commonwealth. This seems to be confirmed by the example of a certain great prince, who, though an absolute monarch, is equally the friend of civil and political liberty. He has thought proper to abridge the voluminous body of the law, and rather to trust the property of his subjects in the hands of judges, who may sometimes pervert justice, than suffer innocence always to be oppressed where the party is indigent.

With respect to the performance under consideration, the public is greatly obliged to the learned translator, for clearing the channels to the fountain of justice, before obstructed by the difficulty and ambiguity which always attends a dead language, to those who are not blessed with a liberal education, and perfectly acquainted with the classics. Besides a just and not inelegant translation, we are favoured with notes, which elucidate obscure passages, and frequently point out the analogy between the  
common



common and the civil laws. In these, however, the author is not always so copious as we could wish, especially with respect to the laws of nature and nations. One instance of this will be sufficient. Justinian derives the word *servus*, a slave, from *servare* to preserve, and *mancipium*, a word of the same import, from *manucapere*, to take by the hand, of an enemy. Our author's note upon this section, is to the following purpose: 'That prisoners taken in war between christian princes, at this day are not sold, or even forced to work, but remain until they are either exchanged or ransomed.' But he ought to have observed, that this lenity is the effect of custom, and not of an established law among nations. On the contrary, when Lewis the XIVth suddenly over-ran the Netherlands, in the year 1674, the multitude of prisoners taken became a burthen upon the government. To remove the grievance, Colbert proposed to make them work at the great canal then cutting in Languedoc. The project was opposed as contrary to the law of nations; it was debated, and, at length, referred to the most eminent civilians of France, who gave it as their opinion, that the prisoners might, agreeable to the law of nations, be compelled to work for the benefit of that government by which they were maintained, but under no greater hardships than the king's liege and natural subjects. So curious and pertinent a case, we are astonished, should escape the observation of our author.

The subsequent note upon the general division of men into freemen and slaves, will be deemed curious and interesting by those who are not conversant with the part of our law here treated. 'But it must not be omitted, (says our author) that even now, upon a presumption of necessity, the English permit slavery in the plantations; and this may lead the reader to enquire, whether a negroe brought into England, where slaves are certainly not necessary, shall still continue to be a slave, and be recoverable at law, if he quits the service of his master? As to this question, it seems to be a settled point, that an action of *trover* will not lie for a negroe, because the owner has not an absolute property in a negroe, so as to kill him. There hath also been much doubt as to an action of trespass; but the more prevalent opinion is, that though a general action of trespass will not lie, yet a special action, *per quod servitium amittit*, may legally be maintained, if brought by the master; so that if property in a negroe can be fully proved, he will not be able to maintain his liberty by baptism, or residence in England.'

These opinions are quoted from other authors; they would seem to be adopted by Dr. Lee, and they are, indeed, perfectly consistent with the fundamental laws and right of property, however they may seem to contradict the laws of nature,

and the principles of Christianity. We have here quoted them, because the subject has lately been debated, and learnedly argued in our courts of judicature.

To shew that casuistry and chicane were not wholly removed from these best elements of the most perfect laws, and at the same time afford our readers a specimen of Dr. Lee's abilities as a translator, we shall beg leave to quote the following extraordinary article upon bargains, and the distinction made between barter and purchase.

Item pretium in numerata pecunia consistere debet ; nam in cæteris rebus, an pretium esse posset, valde quærebatur ; veluti, an homo, aut fundus, aut toga, alterius rei pretium esse possit. Et Sabinus et Cassius etiam in alia re putabant pretium posse consistere ; undo illud, quod vulgo dicebatur, permutatione rerum emptionem et venditionem contrahi ; eamque speciem emptionis et venditionis vetustissimam esse. Argumentoque utebantur Græco poeta Homero, qui aliquam partem exercitus Achivorum vinum sibi comparasse ait, permutatis quibusdam rebus, his verbis,

Νηϊς δ' ἐκ Λημνοιο παρετασαν οἶνον ἀγασαι.

Εὐθεν ἀρ' ὀνιζοντο καρηκομωοντες Ἀχαιοι,

Ἄλλοι μὲν χαλκῳ, ἄλλοι δ' αἰθάνῃ σιδηρῳ,

Ἄλλοι δὲ ρινοῖς, ἄλλοι δ' αὐτοῖσι βοεσσιν,

Ἄλλοι δ' ἀνδραποδίσσι.

Hoc est.

*Naves autem e Lemno appulerunt vinum vehentes :*

*Illinc vinum emebant Achivi comantes caput,*

*Alii quidem ære, alii autem ferro nigro,*

*Alii pennis, alii ipsis bobus,*

*Alii etiam mancipiis.*

*Iliad VII.*

Diversæ scholæ auctores contra sentiebant ; aliudque esse existimabant permutationem rerum, aliud emptionem et venditionem ; alioqui non posse rem expediri, permutatis rebus, quæ videatur res vænisse, et quæ pretii nomine data esse ; nam, utramque videri et vænisse et pretii nomine datam esse, rationem non pati. Sed Proculi sententia, dicentis, permutationem propriam esse speciem contractus a venditione separatam, merito prævaluit ; cum et aliis Homericis versibus adjuvabatur, et validioribus rationibus argumentabatur : quod et anteriores Divi Principes admiserunt, et in nostris Digestis latius significatur.

*The price of any thing bought should consist of cash or money told ; for it hath been much doubted, whether the price of goods can be said to be paid, if any other thing is given for them than money ; as, for instance,*



instance, whether a slave, a piece of ground, or a robe, can be paid as the price of a thing. The lawyers Sabinus and Cassius thought, that a price might consist of any thing, and from hence it has been commonly said, that emptio-venditio, or buying and selling, is contracted by commutation, and that this species of buying and selling is the most ancient. The advocates for this side of the question quote Homer, who relates in the following lines, that a part of the Grecian army bought wine by giving other things in exchange for it.

Wine the rest purchas'd at their proper cost,  
And well the plenteous freight supplied the host:  
Each in exchange proportion'd treasures gave,  
Some brass or iron, some an ox or slave. *Pope.*

But the lawyers of another sect maintained the contrary, and declared, that commutation was one thing, and emptio-venditio another; for otherwise, said they, in the commutation of any two things it can never appear, which has been sold, and which has been given, as the price of the thing sold; and it is contrary to reason, that each should appear to have been sold, and that each also should appear to have been given, as the price of the other. And the opinion of Proculus, who maintained, that commutation is a species of contract, separate from vendition, hath deservedly prevailed: for he is supported by other verses from Homer, and has enforced his opinion with the strongest arguments; and this is the doctrine, which our predecessors, the emperors Dioclesian and Maximian, have admitted, as it appears more at large in our digests.

This passage alone is sufficient to convince us, that no human laws can attain absolute perfection; and that our author is a free, sensible, and judicious translator.

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ART. IV. *Thoughts on Education. By the late Bishop Burnet.*  
Now first printed from an original Manuscript. 8vo. Pr. 1s. 6d.  
Wilson.

NOW that personal prejudices are forgotten, and the ebullitions of party-rage have, in a great measure, subsided, the works of bishop Burnet are grown into extraordinary request. The intelligent part of mankind seem generally convinced that his heart was uncorrupted, his learning extensive, his piety unfeigned, and his charity unaffected. The misrepresentation of facts in his writings, the forward impertinence of his conduct, his heat, arrogance, and officiousness, they impute to his credulity, prepossession, and a mistaken zeal for the good of his country. With such grains of allowance the History of his own Times may be profitably perused; but all, or

most of his other pieces, may be safely read without any caution : of these, the tract now before us is not the least deserving. The editor in his preface informs us, that the original manuscript, in Burnet's own hand-writing, may be seen at the publisher's ; and that it was found by Sir Alexander Dick, of Prestonfield, among the papers of his grandfather Sir John Cuninghame, of Caprington, a very learned man, and eminent Scotch lawyer, who was an intimate friend of the author. It was written in the year 1668, when Mr. Burnet had not quite attained the twenty-fifth year of his age ; for which reason the editor hopes the reader will not expect the English to be so correct, so pure or elegant, as that of the bishop's later works, which were written at a more advanced age, after he had resided long in England. Certain it is, he greatly altered his style after the date of this composition, and avoided many Scottish words and idioms, with which it abounds : but we question whether his subsequent language did not lose in strength, as much as it gained in polishing. His History of the Reformation is compiled in a dry, stiff, and formal style, not free of Scotticisms ; but that used in the History of his own Times, is careless, diffuse, conversational, and gossiping. All things considered, we cannot but applaud the language of this essay, as nervous, expressive, and even elegant ; interlarded, indeed, with French words, some of which have been adopted by a late writer \*, celebrated for his style, who, we will venture to say, never dreamed that bishop Burnet had got the start of him in this particular. The word *opiniastrity*, for example, he uses as a substantive, to signify what no English word can so properly express, an obstinate or head-strong attachment to one's own opinion ; and *opiniastrous*, as an adjective ; but he never inserts the word *opiniatre*, as a verb : a liberty which the other has taken with very little regard to the genius of the English language. Here also we find the words *politure*, for polishing ; *contrecarre*, for thwarting ; *celstude*, for loftiness of mind ; *chimerique*, for chimerical ; and *ornacy*, for elegance. Many Scotticisms occur in the orthography and order of construction, and some expressions that appear odd to an English reader. For instance ;—  
 ‘ Since the minds of children are moulded into the temper of that case and body wherein they are thrust, and the healthfulness and strength of their bodies is suitable to the source and fountain whence they sprung.’—And in another place ;—‘ They stamped, clapped their hands, and frisked with their bodies.’

With respect to the plan of this little tract, he lays down rules for education, through the different periods of childhood,

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\* Lord Bolingbroke.

boyhood,



boyhood, and youth, until his pupil hath attained the age of maturity. The rules are generally sensible, illustrated with observations from antient history, and enforced by reflections of his own, which are, for the most part, equally pertinent and obvious. He proposes that the child should be nursed by its own mother, if her health will permit; that it should contract an habitual love of cleanliness; *a maxim very necessary to be inculcated on the other side of the Tweed*: that after it's being weaned, it should be kept by a discreet and modest woman; for many base fluts learn their children, very early obscene talk and impure actions: that at the age of four or five, he should begin to read, and be instructed in the first principles of religion: that he should be carefully guarded against the habits of lying, swearing, scolding, and obscenity: that he should begin with the Psalms, tho' not in metre, and con short and select sentences of scripture: that he should not be severely punished for the follies and wildness of childhood, nor be oppressed with too much study; but encouraged with praise, and presents; shamed out of trivial faults by scorn and neglect, and corrected severely, tho' seldom, for vices of greater consequence. He prefers a private tutor to a public school, on account of the child's morals, and proposes that he should be boarded at a distance from his own family, that he may not be spoiled by the mother, dissipated by company, or corrupted by the servants. He next expatiates on the choice of a governor distinct from a preceptor; and by his description of a person qualified for this task, one would be apt to imagine he was recommending himself to the office. In order to season the pupil's mind with religion, he, like a true Scotch parson of that age, prescribes frequent reading, expounding, and getting the scripture by rote, a reverence for the sabbath, hearing sermons, devout exercises, and praying three times a-day: *by which management*, it is ten to one that the pupil is either soured into a bigot, or so disgusted with the burthen of religious exercise, that he takes the first opportunity to fly from it as an oppression, and falls into the opposite extreme of profligacy and irreligion. Neither are we of his opinion, 'that to contend against a passionate temper, may well heighten it, but shall never extirpate it.' A passionate temper is like a wild beast, which must be tamed by correction, when the subject is young and tractable: if it be soothed and neglected, it will grow intolerable. He advises the boy to be reared in a hardy manner, with a contempt for the delicacies of the palate, to be restrained and mortified in point of effrontery, arrogance, pride, vanity, and loquacity; to be informed and improved by precept, example, and discourse. For teaching the Latin tongue, he recommends the *Accidence of Lilly*, and

the Grammar of Vossius. As the best authors to learn, he proposes Cæsar and Terence; and Virgil, for the purity and nobleness of his stile; tho' in point of imagination, he says he deserves not the name of a poet. *We won't take his word for that, though it be affirmed in verbo sacerdotis.*

Virgil, though perhaps inferior to Homer in the sublime, in point of genius and invention; is surely not deficient in fancy; and in majesty and sweetness of versification, as well as in sentiment, and the pathos, far above all poets ancient and modern. He recommends frequent versions and translations, and exhorts the governor to speak Latin always to his scholar. Instead of long lectures of morality, he advises discourses upon history and geography, illustrated by good maps, but an utter exclusion from the study of politics: *but for this exclusion no good reason is assigned.* He rejects flagellation, which serves no other purpose than that of rendering a boy callous to reproof. He directs that his recreations may be suited to his own taste, whether in cultivating a flower-garden, learning music, dancing, painting, or engraving. The Latin language being tolerably understood, he proposes the Greek and Hebrew; and after these the French, which being acquired, he says the Italian and Spanish will be found very easy. He is of opinion that no youth ought to study the school-philosophy, nor be too curious and subtle in matters of divinity; nor examine them by the quirks of sophistry; nor peruse any books on theology, except such as explain the scripture. He enjoins, however, serious discourses of God, frequent prayer, meditation, and discourses on the vanity of human life, the study of Solomon's Ecclesiastes, the stoical philosophy (*for what purpose we know not*) and the works of Epictetus. Moreover, the pupil ought to learn anatomy, botany, agriculture, plantation, natural history, experiments, mathematics, astronomy, music, fortification, optics, dialling, architecture, and statuary. He should exercise himself in hunting, hawking, shooting, archery, riding, and handling his arms. After the age of eighteen (*when we think it is high time that his tutor should take his leave*) he may be taught the sublimer doctrines of religion, and be impressed with a noble generosity of temper, a contempt of riches, a love of virtue, an affection for his country, and a sense of duty to his prince. What follows, we wish the bishop had practised in his own person. 'He must abhor broils and incendiaries; and not listen to any rattles against those in authority, especially the king.' It might likewise have been for the advantage of the bishop's own character, had he in the course of his own conduct, been more attentive to the subsequent counsels.

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‘ He must also recommend modesty much to him, and a hatred of lust and all impurity ; and that the rather if he be robust and hot blooded.

‘ But after and above all, he must give him many a lecture of humility and self-distrust ; for at this age begin youths to swell with a high opinion of themselves, and a value of their own parts, joined with a contempt of others ; and this, if not overcome, will deface all the beauty of this fair superstructure. For I account ane opiniastrous and selfe willed youth almost quite lost. He sould therefore often be told what a poor thing man is ; how little he knows or can doe ; and how at best he is but one of God almightie his tools : as also how small a matter learning is in itselfe, how valuable soever it be, compared to other things ; how few things wee know ; how all our knowledge pierceth no deeper than the surface of things ; how impossible it is for a youth to know how to governe himself. These things must he hear upon both his ears. And so much for his manners at this age.

‘ The things he is to learne are, first, discretion, to know how to live in the world ; how to converse, to be silent, to choose friends, to find out peoples humours ; and how to gain love, and the like. These he must be well directed in ; for now must he learn to be a man, and live among them. The Proverbs will doe well for this : and for humane writers, the best I know is the son of Sirach.’ \*

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\* Bishop Burnet was famous for that absence of thought which constitutes the character of what the French call L’Etourdie. All the world knows, that in Paris, about the year 1680, several ladies of quality were imprisoned on suspicion of poisoning, and among the rest, the countess of Soissons, niece of cardinal Mazarin, and mother of the famous warrior prince Eugene of Savoy. In the latter end of queen Anne’s reign, when the prince came over to England, bishop Burnet, whose curiosity was as eager as that of any woman in the kingdom, begged of the duke of Marlborough, that he might have the satisfaction of being in company with a person, whose fame resounded thro’ all Europe. The duke complied with his request, on condition that he would be upon his guard against saying any thing that might give disgust ; and he was invited to dine with the prince, and other company, at Marlborough-House. The bishop, mindful of the caution he had received, resolved to sit silent and incognito during the whole entertainment, and might have kept his resolution, had not prince Eugene, seeing him a dignified clergyman,

When the youth is turned of twenty-one, he must study the laws of his country, learn to manage his own affairs, to improve his own estate, direct and improve the manufactures of the kingdom. He reprobates the study of politics for a very strange reason, viz. 'A young man is not capable of that discretion which is requisite for the management of affairs:' but if he does not begin to study politics in his youth, we will venture to prognosticate he will not understand them in his old age. He says a camp, unless under a virtuous commander, is a Sodom for a young man; and that a soldier of fortune, is both an unvirtuous and ungentlemanny course of life. This last opinion will, we suppose, be contested by the admirers of a prince Eugene, a count de Saxe, a marshal Keith, and a prince Ferdinand of Brunswick. Finally, he disapproves of travelling, because young men by going abroad are apt to be corrupted in their morals, to become atheists, to be involved in dangerous quarrels, and to imbibe a contempt for their own country. *The reader will take notice, Mr. Burnet was writing to the youth of North-Britain.*

On the whole, tho' the precepts contained in this essay are now universally known, and the piece is neither perfect in the plan, nor methodical in the arrangement, the observations flow from good sense and solid reflection, and considering that it was written near an hundred years ago, by a country parson in Scotland, may be deemed a real curiosity.

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gyman, taken it in his head to ask who he was. He no sooner understood that it was Dr. Burnet, of whom he had often heard, than he addressed himself to the bishop, and among other questions asked when he was last at Paris? Burnet, fluttered by this unexpected address, and still more perplexed by an eager desire to give the satisfaction required, answered with precipitation, that he could not recollect the year, but it was at the time when the countess of Soissons was imprisoned. He had scarce pronounced the words, when his eyes meeting those of the duke, he instantly recognized his blunder, and was deprived of all the discretion he had left. He redoubled his error by asking pardon of his highness: he stared wildly around, and seeing the whole company embarrassed, and out of countenance, retired in the utmost confusion.



ART. V. *Giphantia: or, A View of What Has Passed, What Is Now Passing, and, during the present Century, What Will Pass, in the World. Translated from the original French, with explanatory Notes.* 8vo. Pr. 2s. 6d. Horsfield.

**G**eneral satyrists are usually tinged with a degree of misanthropy; they dislike the species for the faults of individuals, and they attribute to the whole what is due only to a small portion of mankind. This talent of prying into the infirmities of human nature, is frequently useful to the public; it is always inconvenient to the possessor: it corrects the vanity, the affectation, and the vices of other men; but it breeds conceit, pride, obstinacy, and peevishness in the mind of the owner. Though it is founded on good sense, it destroys the best fruits of that invaluable blessing,—self-happiness. One cannot declaim against the world without dreading some retribution; the satyrift, in the full career of triumph, trembles at the thoughts of being hated by those he pretends to despise, and he commonly meets with that contempt which he so liberally bestows.

The author of *Giphantia* is animated, keen, moral, inventive, and judicious, but his satire is too general, and his chastisement too indiscriminate to produce reformation, the true object of satyr. He lashes the French with peculiar severity, but he with-holds not the rod from other nations, and indeed from human nature; even its weaknesses and incurable infirmities, have not escaped his acrimony. Where is the advantage of rendering us dissatisfied with a condition which we are incapable of amending? Swift has been justly blamed for the horrible pictures drawn in his *Gulliver*; but humanity never appeared in more frightful colours, than in our author's review of the four great monarchies of Assyria, Persia, Greece, and Rome. It must be confessed the lineaments are strong, the colours glowing, the stile sublime, and all the figures animated; yet the whole groupe is gigantesque, and what the French call *outrè*, or extravagant. All the softer features, and more amiable graces, are wholly omitted, just as if the painter had composed a portrait from the deformities of nature, taking a monstrous nose from one, a squint eye from another, a wry neck, a distorted spine, or bandy legs from a third person of his acquaintance. There is in truth but little wit required for this species of writing; and had not the author been recommended by other qualities, we should no more compare him to Theophrastus, Horace, Juvenal, or Le Sage, than we would compare Heemskirk to Raphael. Hurried on by an inquisitive spirit and thirst of knowledge, our author traverses the deserts of Africa, amidst  
tempests

tempests and whirlwinds of sand, guided by an invisible protecting Being, to the beautiful island Giphantia, over which the spirit presides. Here all the arcana of nature, and the inmost secrets of the human mind, are exposed to his view, by a variety of means which display a considerable share of invention, and a happy talent for description. He breathes his satirical vein in the following strain, which he puts into the mouth of the tutelary spirit.

‘ I have a sovereign plant to fix the human mind, and which would give steadiness even to a Babylonian : but for these fifty years I have been diligently observing Babylon, and have not found one single moment, wherein the inclinations, customs, and manners have been worth fixing.

‘ I have another plant, most excellent for checking the too lively sallies of the spirit of invention : but thou knowest how rare these sallies are now-a-days : never was invention at a lower ebb. One would think that every thing has been said, and that nothing more remained but to adapt things to the taste and mode of the age.

‘ I have a root which would never fail to allay that sourness of the learned who censure one another : but I observe that without their abusing and railing at each other, no man would concern himself about their disputes. It is a sort of pleasure to see them bring themselves as well as learning into contempt. I leave the malignity of the readers to divert themselves with the malignity of the authors.’

He proceeds in his severe strictures on the French, whom he characterises under the name of Babylonians.

‘ On the Babylonians (says he) nature has bestowed an inexhaustible fund of agreeableness. Her aim was manifestly to form a people the most amiable. They were made to enliven reason, to root out the thorns that spring from the approaches of the sciences, to soften the austerity of wisdom, and, if possible, to adorn virtue. Thou knowest it : her favours which should have been diffused on these objects have been diverted from their destination ; and frivolousness and debauchery have been cloathed with them. In the hands of the Babylonians, vice loses all her deformity. Behold in their manners, their discourses, their writings, with what discretion vice unveils herself, with what art she ingages, with what address she insinuates : you have not yet thought of her, and she is seated in your heart. Even he who, by his function, lifts up his voice against her, dares not paint her in her true colours. In a word, no where does vice appear less vice than at Babylon. Even to  
the



the very names, all things are changed, all things are softened. The sincere and honest are now-a-days your modish men who are outwardly all complaisance but inwardly full of corruption: Good company are not the virtuous but those who excel in palliating vice. The man of fortitude is not he that bears the shocks of fortune unmoved, but he that braves Providence: Bare-faced irreligion is now stiled free-thinking, blasphemy is called boldness of speech, and the most shameful excesses, gallantry. Thus it is that with what they might become a pattern to all nations, the Babylonians (to say no worse) are grown libertines of the most seducing and most dangerous kind.'

After a variety of opinions on happiness, we have the debate determined by the following pertinent story:

'A certain man was continually travelling about, and always on foot: quite tired out, he said: If I had a horse I should be contented. He had a horse; but the rain, the cold, the sun were still troublesome to him. A horse (says he) is not sufficient; a chariot only can screen me from the inclemencies of the air. His fortune increased, and a chariot was bought. What followed? Exercise till then had kept our traveller in health: as soon as that ceased, he grew infirm and gouty; and presently after, it was not possible for him to travel either on foot or on horseback or in a chariot.'

The following observations are equally just and spirited:

'I saw the most respectable of human propensities carry men to the strangest excesses. Some were addressing their prayers to the sun, others were imploring the aid of the moon, and others prostrating themselves before mountains; one was trembling at the aspect of thundering Jove, another was bending the knee to an ape. The ox, the dog, the cat, had their altars. Incense was burning even to vegetables; grain, beans, and onions had their worship and votaries.

'I saw the race of mankind divide themselves into as many parties as religions; these parties I saw divest themselves of all humility and cloath themselves with fanaticism, and these fanatics worrying one another like wild beasts.

'I saw men who adored the same God, who sacrificed upon the same altar, who preached to the people the doctrine of peace and love; I saw these very men fall out about unintelligible questions, and mutually hate, persecute, and destroy one another. O God! what will become of man, if thy goodness doth not exceed their weakness and folly?'

Our author's reflections on the taste and literature of his countrymen are exceedingly severe:

‘ Success inspires confidence; and too much confidence breeds neglect. To have the eye always on the ancients grew distasteful. They have had their merit (said the Babylonians) and we have ours: who can say we do not equal them? They therefore set up for themselves: and the taste, not the more general, and of all the nations, but the taste peculiar to them characterised their works. See almost all our poems, our histories, our speeches, our books, all is after the Babylonian mode; much of art, little of nature; a vast superficies, no depth; all is florid, light, lively, sparkling; all is pretty, nothing is fine. Methinks I foresee the judgment of posterity: they will consider the works of the seventeenth century as the greatest efforts of the nation towards the excellent; and the works of the eighteenth, as pictures wherein the Babylonians have taken pleasure to paint themselves.

‘ If our writers are capable to go back and resume their great patterns, it is known what they can do; they are sure to please all the world, and for ever: but if they continue to stand on their own bottom, their works will be only trinkets of fancy, on which the present taste stamps a value, and which another taste will soon bury in oblivion.’

The absurdity of civil wars, kindled on account of religion, is admirably ridiculed in an eastern tale, penned in the spirit of Montesquieu. We cannot deny our readers the satisfaction of what afforded us great entertainment.

“ Harken, O ye people of Chorasan. There was in Egypt a famous city called Ombi; it was near another great city named Tentyris: both were situated on the fertile banks of the Nile. In that part, the river bred a great number of crocodiles; and these voracious animals so fiercely attacked these two cities, that the inhabitants were going to remove. The governors of Tentyris were apprehensive that their authority would vanish, and the citizens would come to be dispersed. They assembled therefore the Tentyrites, and said:

“ *You suffer the destruction of animals to increase and multiply in peace. Hear what we have to declare to you in the name of the Nile, your foster-father and your god. Woe be unto you, if you remain any longer in this state of indolence! Arm without delay, and wage war against the monsters that devour your wives and children.*

“ It was the injunction of the Nile, and not to be disputed. The Tentyrites took up arms, but it was with great disadvantage, and never was advice more imprudent. The crocodiles, invulnerable in almost all the parts of their bodies, killed many more men than the men killed monsters. The governors of  
Ombi



Ombi used a different artifice to keep the Ombites from leaving their city.

“Hearken, (said they to them) the god Nile speaks to you by our mouth : I create plenty among the Ombites, I enrich their lands, I fatten their flocks ; my waters flow and they grow rich. The crocodile is my servant, and I permit him now and then to feed upon some of them ; this is the only tribute I require for all my benefits : and, instead of rejoicing at having it in their power by a single act to render themselves agreeable to me, they destroy one another, if my servant seizes a few children. Let them cease to complain, or I will cease to feed them ; I will withhold my waters, and all shall perish.

“The moment the Ombites knew the crocodile to be the favourite of the Nile, they erected altars to him ; and, far from complaining when he was pleased to feed on their children, they gloried in it. *Is there a woman more happy than I ?* (said an Ombite) *I enjoy a competent fortune, have a loving husband, and three of my children have been eaten by the servant of our god Nile.*

“In the mean time, the favourite of the Nile was killed by the Tentyrites, and worshipped by the Ombites. Discord and animosity inflamed them against one another ; they went to war, which ended in the destruction of both. Thus perished two cities, dupes of their sincerity, devoured the crocodile, and butchered by each other. Let this example open your eyes, O ye unfortunate inhabitants of this happy climate. Cease to be victims of an irregular zeal : worship God, keep silence, and live in peace.”

Many readers will be pleased with the following original reflection upon the short sketch of the four great monarchies :

“Such is the disastrous contexture of the compendious history of mankind : the crowd of particulars is only a crowd of less noted calamities. The total of the nations, especially the European, is like a mass of quicksilver, which the lightest impression puts in motion, which the least shake divides and subdivides, and of which chance unites again the parts in a thousand different manners. Who will find the means to fix them ?”

The picture drawn of primitive love is amiable, and the strongest contrast to that passion, as it exists at present among the author's countrymen. “At Babylon (says he) degenerated love varied with the fashions, the manners, and every thing else. At first it gave into the romantic : this was in the days of our good knights errant. It was all fire, transport, extasy. The eye of the fair was a sun, the heart of the lover was a volcano, and the rest of the same stamp.

‘ In time it was found, that all this was departing a little from nature ; in order therefore, to make it more natural, love was dressed like a shepherd with a flock and pipe ; and spoke the language of a swain. In the heart of his noisy and tumultuous city, a Babylonian sung the refreshing coolness of the groves, invited his mistress to drive her flock thither, and offered to guard it against the wolves.

‘ The pastoral language being drained, the sentiment was refined, and the heart analysed. Never had love appeared so subtilised. To make a tolerable compliment to a girl beloved, a man must have been a pretty good metaphysician.

‘ The Babylonians, weary of thinking so deeply, from the height of those sublime metaphysics fell into free speeches, double-meanings, and wanton stories. Their behaviour was agreeable to their talk ; and love, after having been a valiant knight-errant, a whining shepherd and a sublime metaphysician, is at last grown a libertine. It will soon become a debauchee, if it is not so already ; after which, nothing remains but to turn religious ; and this is what I expect.

‘ Moreover, the Babylonians flatter themselves with being a people the most respectful to the ladies, and boast of having it from their ancestors. In this respect, as in all others, two things must be distinguished at Babylon, the appearance and the reality. In appearance, no place where women are more honoured : in reality, no place where they are less esteemed. Outwardly, nothing but homages, inwardly, nothing but contempt. It is even a principle at Babylon, that the men cannot have, in an assembly, too much respect for the sex, nor, in private too little.’

We shall conclude our extracts with the following maxims, which sufficiently demonstrate the sarcastic genius of our author.

“ Every country has its customs, every age its manners ; and, in human wisdom, the only unchangeable maxim is, to change with the times and places. The most unquestionable maxims of the Babylonians, and of the present times, are such as these :

“ To have true merit does not much signify ; but to have small talents is essential. To make one’s court, for example, and pretty verses, is sufficient to prosper : and even farther than can be imagined.

“ Great faults shall be forgiven you, but the least ridiculous ones are unpardonable. You think right, and say excellent things :



things: but take care you do not sneeze; it will be such an indecorum, that all the Babylonish gravity would not be able to hold; and you might speak still better things, and not a soul hear you.

“Be particularly careful to act entirely with reference to yourself, and to talk always with reference to the public-good. It is a fine word, that *public-good*: if you would, it will never enter into your heart; but it must be always in your mouth.

“Seek not the esteem of the Babylonians in place, that leads to nothing; seek to please. What, think you, will esteem do for you? It is so frozen a sentiment, has so distant a relation to *self*! But amuse their highnesses, and their eminencies, you will then be prized, they will not suffer you out of their sight; they will do all for you, and think they can never do enough.

“Wait not to solicit for a place you may be fit for; probably you will not succeed. But ask, without distinction, for whatever shall offer. It is a secret to you, but you must know, that it often enters into the depth of true policy, to prefer unfit persons, and remove those that are capable.

“In fine, if you will prosper, turn, according to circumstances, flatterer, like a dedication; quack, like a preface; verbose like a book of art or science; enthusiast, like a demi-philosopher; liar, like an historian; fool-hardy, like an author who is resolved to be talked of.

“These are the true principles of wisdom: but remember, it is the Babylonian wisdom of the eighteenth century.”

These maxims he calls rules of conduct for the eighteenth century, addressed to a young Babylonian just entering upon life.

Upon the whole, these specimens will, we imagine, sufficiently display the author's talents, though they cannot convey a distinct idea of his performance, which is exceedingly whimsical and extravagant. We may venture to pronounce him a good moralist, an accurate observer of manners, an expert metaphysician, a masterly writer, and an author of genius and talents; but he would, in our opinion, be a more amiable man, better subject, and a more useful member of society, had he viewed human nature through a more favourable medium. As to the translator, he writes with the ease and freedom of an original.

ART. VI. *Historical Memoirs of the Irish Rebellion in the Year 1641; extracted from Parliamentary-Journals, State-A&Ss, and the most eminent Protestant Historians, (together with an Appendix, containing several authentic Papers relating to this Rebellion, not referred to in these Memoirs.) In a Letter to Walter Harris, Esq; occasioned by his Answer to a late Dialogue on the Causes, Motives, and Mischiefs of this Rebellion. 8vo.*

THE design of this performance, which the author dedicates to the right honourable Honoria, lady viscountess Kingsland, is to defend a book, intitled, A Dialogue upon the Rebellion in 1641, which was published in Ireland in the year 1747, with a view to vindicate the Irish Roman Catholics from the guilt of those massacres which have been imputed to them by the historians who record the troubles of that kingdom. The dialogue had been attacked by one Mr. Harris; and his answer to it, the author of the Memoirs now before us undertakes to refute. Prefixed to these is an advertisement or preface, elegant, shrewd, and sensible, explaining the nature of the ensuing work, pointing out the errors, defects, and partiality of the historians, who have treated this subject, and specifying certain distinctions which ought to be made, in canvassing or transmitting the motives which influenced the beginning and continuation of the Irish rebellion. The writer, tho' seemingly of the Roman Catholic persuasion, writes with an air of candour, warmed and animated by a laudable eagerness to wipe off those reproaches from the memory of his ancestors, who, we are now convinced, have been cruelly persecuted and basely misrepresented. Misled by Temple, Clarendon, and Borlase, we used to consider the Irish catholics of that period, as little better than savage beasts of prey, deplorably ignorant, brutally barbarous, and impelled by a spirit of fanaticism, which appeared truly diabolical. With respect to those poor people, we were first of all undeceived by the memoirs of that excellent nobleman the marquis of Clanrickard, which were some years ago ushered to the public; and the memoirs now before us have confirmed and completed that undeception.

The preface-writer, in accounting for the beginning of the Irish rebellion, observes, that the papists of that country had groaned above forty years under persecution and spiritual bondage: that the lands they had peaceably possessed for several ages were pronounced invalid and alienable tenures, even without any crime of treason or rebellion: in consequence of this court-casistry, many ancient families were ruined, and the rest driven to the brink of despair. The courtiers growing impatient



lient at the passive conduct of the old proprietors, attempted to provoke those unhappy men to rebellion, by exercising the most galling tyranny over their consciences, by fining, imprisoning, and punishing such papists as refused to join in the established form of worship. He adds, 'We have said, that the Irish wanted to redress grievances by legal and constitutional means, and truth will warrant our saying so. They were firmly attached to our monarchical form of government: they were loyal to the reigning prince, notwithstanding the unworthiness of his deputies, who betrayed *him* and *them*: they gave him the highest demonstrations of their affection, by their representatives in parliament. What then provoked to the desperate measures which many took soon after!—The answer is ready: they found the king's honest intentions frustrated, by an adjournment of that session, contrary to the king's own order: they found, in that proceeding, how the lords justices leagued secretly with the puritans in Westminster: they felt the hands of their enemies at home and abroad strengthened; those of the king weakened. A part, therefore, not all, rose up in Ulster, and sought relief in resistance; what evidently the continuation of the session, and the passing some parliamentary bills into laws, *according to his majesty's desire*, might have prevented. To this treachery, therefore, of the lords justices, all the murders and massacres, which ensued, ought principally to be ascribed. It would be injuring the reader, to anticipate here, by any minute detail, what is handled at large, and with so much cool candour in the following Memoirs. There, the reader will find that kind of conviction, which is ever attended with an adequate degree of mortification; with that honest concern, which arises from the suppression of those historical truths, wherein capital offenders receive their punishment, when out of the reach of every other.'

We cannot, however, assent to the author's opinion, that lord Clarendon's affection to the puritans is evident. Through the whole of his history he treats them with a rancour mingled with contempt, which we do not observe even in his reflections on the Roman Catholics; and this particular detestation of the puritans is so strongly marked in his writings, that we have been always of opinion, that with all his zeal for the church of England, he would have sooner communicated with the catholics, than adopted the discipline of Calvin. Whether this was a fundamental principle inculcated upon him in the course of his education, or derived from the conduct of the puritans, in opposing that cause which he espoused, we shall not pretend to determine; but certainly, it hurried him into the most virulent abuse of the Scotch nation, which he reviles with such bitter-

ness, as is neither consistent with the decorum of history, nor allied to probability, nor consonant to truth, if we may believe the general testimony of cotemporary historians.

The author of the Memoirs begins his work with the reasons that induced the dialogue-writer to hazard that performance with the public, and proceeds to invalidate the authority of Sir John Temple, Roger earl of Orrery, and Dr. Borlase, by inserting the characters of these three historians, as they are drawn by Dr. Nalfon, in the introduction to his second volume of Historical Collections. He then proves, by state-papers, that the Irish Roman Catholics were sorely aggrieved under the lord Wentworth, and the succeeding governors of Ireland: that they bore their grievances with patience, and, on many important occasions, displayed their loyalty and attachment to the reigning prince, even while his good intentions in their favour were frustrated by the ambition, avarice, and iniquity of his ministers. He likewise makes it unquestionably appear, that the immediate incentive to the insurrection was the tyranny of the lords justices, and the apprehension of the Irish catholics, that they would not only be denied the exercise of their religion, but be massacred by an army of puritans from Scotland.

• Extract from the examination of Dr. Robert Maxwell, afterwards, for his good services against the Irish rebels, made bishop of Kilmore. *Borl. Hist. Irish Reb. Fol. 408.*

• ——— And further depose, that he, this deponent, asked many, both their commanders and fryars, *what chiefly moved them to take up arms?* They said, “Why may not we as well, and better, fight for religion, which is the substance, than the Scots did for ceremonies, which are but shadows?—and that my lord Strafford’s government was intolerable!” The deponent answered, that “that government, how insupportable soever, was indifferent, and lay no heavier upon them than the rest of the British Protestants.”—They replied, that “the deponent, and the rest of the British, were no considerable part of the kingdom; and that, over and above all this, they were certainly informed, that the parliament of England had a plot *to bring all to church, or to cut off all the Papists in the king’s dominions*; in England, by the English Protestants, or (as they call them) Puritans; in Ireland, by the Scots.”

He afterwards shews from authentic documents, that the lords justices had previous intimations of the intended rebellion; but far from taking any measures to stifle it in the birth, connived at the preparations of the rebels, and fomented the troubles on purpose to gratify their own avaricious views of sharing  
forfeite



forfeited estates, and blacken the character of their sovereign, by means of insinuations that he was connected with the popish rebels in Ireiand. Having demonstrated that the rebellion was neither unprovoked nor general, he enters upon the most difficult part of his task, which was to refute the charge of the horrible massacre so feelingly described by our historians; and first, he challenges Mr. Harris to prove, by any authentic deposition, the truth of what Clarendon has asserted; "that forty or fifty thousand Protestants were murdered by the Irish before they suspected themselves in any danger, or could provide for their safety." He proceeds to shew the improbability of this assertion, by quoting divers accounts of the first rising, in which no murders are mentioned, and in particular, the following letter from the lords justices:

— "On Saturday at twelve of the clock at night, the lord Blaney came to town, and brought us the ill news of the rebels seizing, with two hundred men, his house at Castle-Blaney, in the county of Monaghan, and his wife, children, and servants; as also an house of the E. of Essex, called Carrickmacross, with two hundred men; and a house of Sir Henry Spotwood in the same county, with two hundred men, where their being a *little plantation of British*, they plundered the town, and burned diverse houses; and it since appears, that they burned diverse other villages, and robbed and spoiled many English, and none but Protestants, leaving the English Papists untouched as well as the Irish.

"On Sunday morning at three of the clock, we had intelligence from Sir Arthur Terringham, that the Irish in the town had that day also broke open the king's store of arms, and munition at Newry, where the store of arms hath lien ever since the peace, and where they found ninety barrels of powder, and armed themselves, and put them under the command of Sir Con Mc. Gennis, and one Creely a monk, and plundered the English there, and disarmed the garrison: and this, though too much, is *all that we yet hear* is done by them."

Indeed Temple says of himself, that there were some murders committed on the first day of the rising, and some houses set on fire; yet these he conceives were, for the most part, done out of private spleen, &c. Our author adduces another argument which is still more convincing.

'Upon the breaking out of this rebellion, great troops of those English, men, women, and children, who dwelt in the open country, fled from Ulster to Dublin; "and these were so numerous and burthensome (says Borlase) as, though thousands were shipped away soon after they arrived, and such as could

serve in the army were *daily* enlisted, yet they brought so great an *extremity and want of provisions to Dublin*, as the inhabitants were reduced to great exigency."

' Now, Sir, if to all this we add, that in the year 1633, as lord Wentworth informs us, "upon a command of the lords justices for a view to be taken, through Ulster, of all the British (men) between sixteen and threescore, there were certified back 13092 *only*," we shall find, that (allowing all reasonable increase of these British, as to men, women, and children, in that province, during the eight intervening years, from 1633 to 1641; and at the same time, deducting from thence those vast multitudes which, one way or other, escaped the fury of the rebels, either by their own prowess, their flight to Dublin, or by living in strong places) it will evidently follow, that not even *the hundredth and fiftieth part of the British Protestants* could have been destroyed in cold blood, (even though they had made no defence at all) in the two first months of this rebellion, that are *said* to have been so destroyed.'

Peter Walsh, in his letters to the bishop of Lincoln, declares, that after using the greatest diligence in the year 1662, to inform himself rightly on this subject, out of every particular county of Ireland, he reduced the number of Protestants, murdered in cold blood by the popish conspirators, to some few hundreds, and these committed by a very few of the rude rabble.

Lord Castlemain, in his Memoirs, asserts, that in Temple's muster-rolls, of whom the subsequent scribblers borrowed all their catalogues, hundreds were mentioned as murdered that lived many years after. He owns his belief that great cruelties were committed on the English, and that they were very bloody on both sides; but that not the twentieth part of the cruelties said to be committed on the English, were actually committed. He adds, that although some will throw all upon the Irish, yet it is well known who they were that used to give orders to their parties, sent into the enemies quarters, to spare neither man, woman, nor child. Certain it is, that the lords justices, Parsons, and Borlase, forbade any quarter to be given to the Irish nation, as will appear in Nalson's Historical Collection, and Carte's Collection of letters.

Our author in the next place points out those particular instances of the cruel and arbitrary proceedings of the lords justices, which extended the flame of the rebellion; but these we have not room to particularize; we can only say in general, that they were such as might have driven the best subjects in the world into rebellion: and after all, he fairly proves from the testimony of protestant writers, that numbers of that religion  
were



were protected by Roman Catholic gentlemen, and even by popish priests, from the fury of the rabble; nay, it must be owned that their prelates, in their general congregation at Kilkenny, did in their acts denounce excommunication against all those of their own people, who should murder, maim, or grievously strike any Protestant, or steal, spoil, or extort, in the course of their military operations.

Our author having refuted the exaggerated accounts of massacres committed by the Irish Papists, endeavours to turn the tables upon their accusers, by proving that the first massacre of this war was acted by the Scots at Carrickfergus, who slaughtered above three thousand defenceless men, women, and children in the island of Magee, for no other reason than because they professed the Roman Catholic religion. That some such massacre was really committed, we are afraid is too true; but whether or no, it was the first perpetrated in these troubles, we think the author has not clearly ascertained. Be that as it may, no provocation from the Roman Catholics in general could justify or excuse an act of barbarity on innocent individuals, the bare mention of which must strike the humane reader with horror. The repeated intreaties of the Irish catholics, that a parliamentary enquiry should be set on foot, in order to ascertain the murders and massacres which had been committed, and the constant refusal they underwent in this respect, form a strong presumption that they were conscious of their own innocence, and their adversaries well convinced, that they themselves would derive no honour from such an investigation.

We are of opinion, the memoir-writer might have saved himself the trouble of refuting the evidence of some persons, who, we are told by Sir John Temple, made oath to the truth of the following circumstances: The proctor to a minister, although he was diversely wounded, his body ript up, and his bowels taken out and left above a yard from him, bled not at all;—an Irish rebel thrust thrice with his weapon at a young woman's naked body, and yet never pierced her skin;—hundreds of ghosts of murdered Protestants were seen at Portnadown-bridge, and heard to cry out for revenge on the Irish rebels.—With respect to the first, we suppose the bowels that lay by the proctor were, in fact, not his own.—It may be doubted whether he had any bowels at all; at least, a proctor without bowels in this country, is no such extraordinary phenomenon. As for the Irishman who thrust at the naked body of a young woman, without hurting her, we shall leave that point to be discussed by the swordsmen of that country, who will determine according to their consciences, whether such a thing could happen without some miraculous interposition. But the ghosts that cried  
for

for vengeance, we take to have been no more than poor half-starved Protestants wasted to shadows, and rendered ghastly by famine : and no doubt some of those they were, whom lord Castlemain knew to be alive after this period. For our parts, had we seen those phantoms, and even heard them declare themselves ghosts, we should have doubted their evidence, which, according to the facetious Mr. Foote, would not he held good in law, because not deliivered *viva voce*.

In the postscript we find some judicious reflections touching the ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, which Mr. Harris, after Toland, had rejected as a spurious piece, not written by king Charles.

The Appendix consists of a great number of authentic and curious papers relating to the Irish rebellion ; such as the Relation of lord Maguire, written with his own hand in the Tower ; the Remonstrance of the Catholics of Ireland at Trym, in the Year 1642 ; the Remonstrance of the Gentry and Commonalty of the County of Cavan, of their Grievances, drawn up by Bishop Bedell ; and many other papers, letters, memorials, and extracts, which we cannot pretend to particularize.

We shall say nothing farther, but that those who are desirous of surmounting illiberal prejudices, of having their eyes purged from the film of historical falsehood, and of seeing their fellow-subjects vindicated from the imputation of a crime, which is indeed a reproach upon human nature, will find uncommon satisfaction in perusing these Memoirs, which, in our opinion, are written with the accuracy of a scholar, the candour of a gentleman, and the moderation of a Christian.

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ART. VII. *Select Fables of Esop and other Fabulists. In Three Books. 8vo. Pr. 3s. Doddsley.*

WE may judge of the difficulty of writing apologues, from the few who have succeeded in this beautiful method of conveying instruction, notwithstanding it has been cultivated from the earliest ages of the world, and particularly when learning flourished. Jotham's fable of the trees, Nathan's fable of the poor man, all the apologues of Esop breathe the simplicity of the remotest antiquity, which we see imitated by Horace, Boileau, Fontaine, Gay, &c. in the polite ages, but never, we think, more happily than by our author, whose unaffected ease, natural elegance, and propriety of character, cannot, we think, be surpassed. Mr. Doddsley has not only given the best rules for writing apologues, but he has exhibited the most perfect examples of these rules, and is himself the pattern of that beautiful



beautiful simplicity which he recommends. We must confess we never perused any thing in this kind with so much satisfaction, as the humour is perfectly subdued and natural, the diction chaste and familiar, the allegory clear and perspicuous, and all the sentiments and actions proper and peculiar to the characters introduced.

Prefixed is a Life of Esop, translated from M. Meziriac, an ingenious author, scarce known at this day even to the learned, which Mr. Doddsley has enriched with notes, drawn from the elaborate controversy between Mr. Boyle and Dr. Bently. Next follows an Essay on Fable, which we think exceedingly ingenious for the justness of the criticism, the taste and sentiment of the author, and the unadorned elegance of the language. Here he examines all the parts of a fable, the moral, the action, and incidents, the persons, characters, and sentiments, and the diction proper to this species of writing, blending with his own precepts the rules laid down by the ingenious M. La Motte, in his Essay on Fable, with so much address, that the whole appears of the same uniform texture. 'Tis the very essence of fable (says our author) to convey some moral or useful truth beneath the shadow of an allegory. It is this chiefly that distinguishes a *fable* from a *tale*;" but we should be glad he had shewn in what a fable differs from a parable. Perhaps they are discriminated by this; that the latter being drawn from the manners of mankind, requires probability in the narration, while the former, by humanizing brutes, and personifying things inanimate, demands greater latitude. Yet must a species of probability be regarded even in fable, and every character endowed with its peculiar attributes.

What our author observes of the advantage fable has over severe didactic maxims, is extremely just and well expressed. 'Instruction, as conveyed by fable, does not only lay aside its lofty mien and supercilious aspect, but it appears dressed in all the smiles and graces which can strike the imagination, or engage the passions. It pleases in order to convince, and it imprints its moral so much the deeper in proportion as it entertains; so that we may be said to *feel* our duties at the very instant that we *comprehend* them.' He closes his remarks on the truth of a fable, with his sentiments upon the question, whether the moral is better introduced at the end or beginning of the fable. After mentioning the practice of Esop, Phædrus, Gay, La Motte, Fontaine, &c. 'If, says he, amidst the authority of such great names, I might venture to mention my own opinion, I should rather prefix them as an introduction, than add them as an appendage; for I would neither pay my reader nor myself so bad  
a com-

a compliment, as to suppose, after he had read the fable, that he was not able to discover its meaning. Besides, when the moral of a fable is not very prominent and striking, a leading thought at the beginning puts the reader in a proper track. He knows the game which he pursues; and, like a beagle on a warm scent, he follows the sport with alacrity, in proportion to his intelligence. On the other hand, if we have *no* previous intimation of the design, he is puzzled throughout the fable; and cannot determine upon its merit without the trouble of a fresh perusal. A ray of light, imparted at first, may shew him the tendency and propriety of every expression as he goes along; but while he travels in the dark, no wonder if he stumble or mistake his way.'

With respect to the action and incidents of a fable, our author requires perspicuity, unity, and nature. It ought to shew, without equivocation, precisely and obviously what is intended; all the actions, however separate and independent, must tend in all their circumstances to the completion of one single event; and the fable must be built, if not on truth, at least on probability; on that relation and analogy which things bear to one another, when we have gratuitously endowed them with the human faculties of speech and reason. Upon each of these heads we meet with a variety of ingenious arguments and observations. What he says of character, person, and sentiment, is equally just and entertaining; but our author's criticism will appear to the most advantage in the examples we shall exhibit from his own fables. We shall, however, beg leave to quote the following reflections on personifying inanimate beings.

\*Here the copy so far deviates from the great lines of nature, that without the nicest care, reason will revolt against the fiction. However, beings of *this* sort, managed ingeniously and with address, recommend the fabulist's invention by the grace of novelty and of variety. Indeed the analogy between things natural and artificial, animal and inanimate, is often so very striking, that we can, with seeming propriety, give passions and sentiments to every individual part of existence. Appearance favours the deception. The vine may be *enamoured* of the elm; her embraces testify her passion. The swelling mountain may, naturally enough, be *delivered* of a mouse. The gourd may reproach the pine, and the sky-rocket insult the stars. The axe may solicit a new handle of the forest; and the moon, in her *female* character, request a fashionable garment. Here is nothing incongruous; nothing that shocks the reader with impropriety. On the other hand, were the axe to desire a perriwig,  
and



and the moon petition for a new pair of boots; probability would *then* be violated, and the absurdity become too glaring."

We shall conclude the Essay with the following ingenious remarks on the proper language of fable.

"The familiar style so essential to fable (says our author) notwithstanding that appearance of ease which is its character, is perhaps more difficult to write, than the more elevated or sublime. A writer more readily perceives when he has risen above the common language, than he perceives, in speaking this language, whether he has made the choice that is most suitable to the occasion: and it is nevertheless, upon this happy choice depends all the charm of the familiar. Moreover, the elevated style deceives and seduces, although it be not the best chosen; whereas the familiar can procure itself no sort of respect, if it be not easy, natural, just, delicate, and unaffected. A fabulist must therefore bestow great attention upon his style; and even labour it so much the more, that it may appear to have cost him no pains at all.

"The authority of Fontaine justifies these opinions in regard to style. His fables are perhaps the best examples of the genteel familiar, as Sir Roger L'Estrange affords the grossest, of the indelicate and low. When we read that "while the frog and the mouse were disputing it at sword's point, down comes a kite powdering upon them in the interim, and gobbets up both together to part the fray." And "where the fox reproaches a bevy of jolly gossiping wenches making merry over a dish of pullets, that, if he but peeped into a hen-roost, they always made a bawling with their dogs and their bastards; while you yourselves, says he, can lie stuffing your guts with your hens and your capons, and not a word of the pudding." This may be familiar, but is also coarse and vulgar; and cannot fail to disgust a reader that has the least degree of taste or delicacy.

"The style of fable then must be simple and familiar; and it must likewise be correct and elegant. By the former, I would advise that it should not be loaded with figure and metaphor; that the disposition of words be natural; the turn of sentences easy; and their construction unembarrassed. By elegance, I would exclude all coarse and provincial terms; all affected and puerile conceits; all obsolete and pedantic phrases. To this I would adjoin, as the word perhaps implies, a certain finishing polish, which gives a grace and spirit to the whole; and which, though it have always the appearance of nature, is almost ever the effect of art.

"But

‘ But notwithstanding all that has been said, there are some occasions on which it is allowable, and even expedient to change the style. The language of a fable must rise or fall in conformity to the subject. A lion, when introduced in his regal capacity, must hold discourse in a strain somewhat more elevated than a country-mouse. The lioness then becomes his queen, and the beasts of the forest are called his subjects: a method that offers at once to the imagination, both the animal and the person he is designed to represent. Again, the buffoon-monkey should avoid that pomp of phrase, which the owl employs as her best pretence to wisdom. Unless the style be thus judiciously varied, it will be impossible to preserve a just distinction of character.

‘ Descriptions, at once concise and pertinent, add a grace to fable; but are then most happy, when included in the action: whereof the fable of Boreas and the sun affords us an example. An epithet well chosen is often a description, in itself; and so much the more agreeable, as it the less retards us, in our pursuit of the catastrophe.’

To the fables of Esop, and other writers, Mr. Doddsley has added a whole book of fables entirely his own, which we cannot better recommend than by a specimen taken merely at hazard.

‘ A huntsman was leading forth his hounds one morning to the chace, and had linked several of the young dogs in couples, to prevent their following every scent, and hunting disorderly, as their own inclinations and fancy should direct them. Among others, it was the fate of jowler and vixen to be thus yoked together. Jowler and vixen were both young and unexperienced; but had for some time been constant companions, and seemed to have entertained a great fondness for each other; they used to be perpetually playing together, and in any quarrel that happened, always took one another’s part; it might have been expected therefore that it would not be disagreeable to them to be still more closely united. However in fact it proved otherwise: they had not been long joined together before both parties began to express uneasiness at their present situation. Different inclinations and opposite wills began to discover and to exert themselves: if one chose to go this way, the other was as eager to take the contrary; if one was pressing forward, the other was sure to lag behind; vixen pulled back jowler, and jowler dragged along vixen: jowler growled at vixen, and vixen snapped at jowler; till at last it came to a downright quarrel between them: and jowler treated vixen in a very rough and ungenerous manner, without any regard to the inferiority of her strength, or the tenderness of her sex. As they were thus continually



tinually vexing and tormenting one another, an old hound, who had observed all that passed, came up to them, and thus reproved them: "What a couple of silly puppies you are, to be perpetually worrying yourselves at this rate! What hinders your going on peaceably and quietly together? Cannot you compromise the matter between you by each consulting the other's inclination a little? at least, try to make a virtue of necessity, and submit to what you cannot remedy: you cannot get rid of the chain; but you may make it sit easy upon you. I am an old dog, and let my age and experience instruct you: when I was in the same circumstances with you, I soon found, that thwarting my companion was only tormenting myself; and my yoke-fellow happily came into the same way of thinking. We endeavoured to join in the same pursuits, and to follow one another's inclinations; and so we jogged on together, not only with ease and quiet, but with comfort and pleasure. We found by experience, that mutual compliance not only compensates for liberty, but is even attended with a satisfaction and delight, beyond what liberty itself can give."

The moral of this fable is obvious, the characters justly marked, the language familiar, without being vulgar, and the circumstances perfectly natural. In a word, we may venture to recommend Mr. Doddsley as the best prose-writer of apologues of this or any other country.

\*\*\* *There is also an elegant edition of this work, printed by Baker-ville. Pr. 5s.*

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ART. VIII. *The Genuine Letters of Baron Fabricius, Envoy from his Serene Highness the Duke Administrator of Holstein to Charles XII. of Sweden. Comprehending his entire Correspondence with the Duke himself, Baron Goertz then Privy-Counsellor to his Serene Highness, afterwards Prime Minister to his Swedish Majesty; and with Count Reventlau, during his Residence with that Monarch at Bender; and also his Excursions for his Service into different Parts of the Ottoman Dominions in 1710, 1711, 1712, 1713, and 1714. Interspersed throughout with many singular Particulars, secret Transactions, and curious Anecdotes in Relation to that Northern Hero, during his Residence in Turkey. Now faithfully published from the Author's Originals (most of them in Cypher) carefully preserved in the Archives of his Serene Highness the Duke of Holstein. 8vo. Pr. 5s. Becket.*

**I**T is in literature as in life, the reality seldom equals expectation: if our hopes be raised by the fame of a new performance, they are generally disappointed on the perusal. We flattered ourselves with some exquisite entertainment from the pen of a minister, employed about the person of the northern here

hero during his residence at Bender; the opportunity promised the highest gratification; here was an extensive field for anecdotes, which might have escaped the former biographers of Charles XII. Every thing regarding so extraordinary a monarch in such critical circumstances would be deemed interesting; but great part of the correspondence of baron Fabricius relates to the writer and the affairs of his unimportant embassy. We find scarce any material circumstance but what has already been recorded in a more animated style, and lively manner, by M. de Voltaire: these are the gleanings which have escaped the scythe of that keen and spirited writer, whose rapidity might sometimes have betrayed him into inaccuracy, or rather, whose elevated genius despised trivial anecdotes, in a life fraught with the most uncommon vicissitudes, and distinguished by the most heroic actions and memorable events. Fabricius, though an able polite courtier, has nothing of elegance in his manner. He served his master, the duke administrator of Holstein, and his Swedish majesty, with great attachment and fidelity; but he relates the occurrences of his embassy languidly, and spins out his correspondence to an immoderate length with trifles. The following character of him is drawn by the editor.

‘ Baron Fabrice was a gentleman of good family in Germany. His father was president of Zell for king George I. as elector of Hanover, and he had a brother who held a considerable office in that prince’s court. The baron of whom we are speaking, as soon as he had finished his studies, went into Holstein, and was very early taken into the service of that court, where his talents were so much esteemed, that when it was judged requisite to send a person with a public character, to manage the interest of that serene house, with his Swedish majesty while he continued at Bender, the choice made of him, by the duke administrator, was universally approved. He was then in the flower of his youth, had a good person, a pleasing address, great accomplishments, and no vanity. His learning was far from being superficial, and yet he had nothing of the pedant; he was affable in his behaviour, and yet always meant more than his compliments expressed. He was neat in his dress, without being a fop; and under the exterior of a complete courtier, concealed as sincere a heart, and as benevolent a mind, as if he had never been connected with the great.

‘ It was believed, that he would prove acceptable to the king, and those who thought so, were not mistaken. He was but a little while about that prince, before he stood as high in his good graces, as any; and as his modesty originally introduced him, so when his services had established him, he never presumed



sumed upon his favour. His public character allowed the king to be familiar with him, without giving umbrage to his ministers, or his servants. He commonly accompanied him in his exercises, was very frequently at his table. Besides this, the king spent hours alone with him in his closet. In his serious moments, his majesty unbosomed himself to Fabrice; and when he was disposed to amusement, Fabrice was never absent. He was employed on many occasions, he was useful upon all. He found credit, particularly with the English merchants, to supply the king's necessities, which were sometimes very pressing. His interest amongst the Turks and Tartars, was surprisingly great; and he never made use of his interest any where, but for his friends. He lived splendidly, and yet with œconomy. He had but one enemy in the king of Sweden's court, which was general Daldorff, and he was so from a political pique; but being made prisoner by the Tartars, when they stormed his Swedish majesty's camp, Fabrice took pains to find him out, released and supplied him with money, which so entirely vanquished the general, that he became thenceforward not only his friend, but the warmest of his friends.

'Tho' he was much a man of pleasure, the baron never lost sight of his duty, but did his business as a minister effectually; entering deep into politics, but his schemes were always mild and pacific. Amongst other services he rendered his Swedish majesty, he gave him a turn to reading, and it was out of Fabrice's hand that monarch snatched a book, when he tore from it the eighth satire of Boileau, in which he represents Alexander the Great as a madman. He was no less in favour with king Stanislaus, and with our own monarch king George the First, whom he accompanied in his last journey to Hanover, and who may be said to have died in his arms; so that you may still find many living witnesses, who will verify the truth of all I have said, and who will assure you, that this character, fair as it is, falls very far short of the merits of this amiable person, who with the probity of a philosopher, was the finest gentleman of his time; and had as few faults as is compatible with the infirmities of human nature.'

With respect to the performance, the editor boasts it is written with ease, perspicuity, and veracity, in a manner that at once delights the mind, and satisfies the understanding; we are of a contrary opinion. The letters, indeed, are authentic, and the narrative very possibly true; but it is neither easy, elegant, or entertaining, any more than the letter prefixed by the editor to the baron's collection. Both, we must confess, contain useful intelligence, and some instructive historical facts; but it would be hard, indeed, if in a volume of letters, penned by a minister

upon a most memorable and critical occasion, there should not something of value appear. What we will venture to pronounce is, that notwithstanding the reputation of this collection, there is in it nothing that discovers genius, nothing characteristical of the king of Sweden, or of the barbarous magnificence of the infidels among whom he resided, without the following extract may be deemed such.

‘ As to the emperor’s harem, there is almost nothing in the world more impossible than to enter it, and all the stories of the intrigues of the grand signiors wives are mere fables. You may be a judge of this, when I tell you that when they are in the garden of the seraglio that looks towards the sea, to walk or divert themselves, not a soul alive dare approach the place in a bark within a musket shot, although the walls are twenty yards high and two yards thick. As to intrigues with other Turkish women, the thing is not impossible, but difficult, or at least very dangerous. However, a man who cannot do without women, may in this country gratify himself in that respect by two very easy methods. One is, to go the market and buy some beautiful slave, whom at his departure he can easily get rid of, by losing a small trifle. The other is, to make a *capaki*, that is a kind of marriage with a Greek. This is contracted for 3, 4, 5 months, a year is the longest, before a judge : and when the time is finished you give her the sum agreed upon, and then *baida*, that is go about your business, without being troubled any further. This way of making love is mighty convenient : it costs neither sighs nor sorrow : but withal, there is no such thing as having a Turkish woman for a mistress. They have a certain manner of acting, which ’tis said ought to make our sprightly and gay ladies blush. But enough of these trifles, we shall talk more of them by word of mouth one day at my return.

‘ As to the city of Constantinople, I may say without a hyperbole, or without flattery, that ’tis the finest in the world for its situation, and perhaps also for its extent, if we comprehend the suburbs. One may sail from the White Sea (*Mare di marmora*) to the Black Sea in 3 or 4 hours, thro’ the grand canal that separates Europe from Asia, and during the whole time he constantly sees on both sides great mountains covered with houses, seraglios, kioscs or pleasure-houses, mosques, and trees, particularly cypresses, from the bottom to the top, in the form of an amphitheatre, which has the finest effect in the world, especially at one certain place, where, at a single view, one may command a prospect of the seraglio, the coasts of Asia, or rather a point that stretches out towards Europe, Chalcedon, &c. Nothing can exceed the beauty of this prospect. The case is  
very



very different when you enter Constantinople: the streets are narrow and dirty; you are always either going up hill or coming down, and the greater part of the houses being of wood, make no fine show; altho' within they have good apartments, and very elegant. However, there are some very magnificent buildings, such as the church of St. Sophia, the Solimania, and several other seraglios or palaces of the bashaws. In a word, to believe Constantinople the finest city in the world, one ought to enter the canal at one end and come out at the other, without setting a foot on shore at any place. In this case I will answer, that a person would say he could not see a more beautiful nor a more magnificent prospect. The grand signior's seraglio and harem is a most extensive building, situated upon a long point stretching towards Asia, like a small peninsula. The passage over from one part of the world to the other, is only about a quarter of a league. People are admitted only into the second court of the seraglio, and are hindered from going further by a guard of black eunuchs.'

The revolutions at Constantinople, the deposition of four grand viziers, the extraordinary influence of Charles at the Ottoman court, even while he was an exile and dependent, the spirit, the obstinacy of his conduct, and the boldness with which he resisted the attack of the whole Turkish army, with a handful of courtiers and menials, are all curious circumstances; but they are to be met with in other authors, related with equal accuracy, and infinitely more address.

Baron Fabricius makes Charles a hero in despite of his brutality, insensibility, and cruelty; Voltaire, Motraye, Lamberti, and Lubner, with more justice praise his constancy in adversity, his intrepidity in danger, his impetuosity, fire, and promptness in action, but they are silent as to the qualities of his heart: indeed, we may deduce from their writings, that Charles might have been bred a hero had he not been born a barbarian.

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ART. IX. *The Jealous Wife: a Comedy. As it is acted at the Theatre-Royal in Drury-Lane. By George Colman, Esq.*  
8vo. Pr. 1s. 6d. Newbery.

*Interdum vulgus rectum videt: est ubi peccat.*

FROM the thundering peals of applause with which this performance hath been received on the theatre, we flattered ourselves with the hope of enjoying it with rapture in the closet; and this hope was corroborated by our good opinion of the author's genius, as we had perused some of his ingenious lucubrations

brations with singular delight: but we cannot help owning ourselves disappointed. The town has of late been troubled with violent convulsive fits of liking, which seem to prognosticate a total privation of sense. In these paroxysms it falls, seemingly by accident, into the arms of some authors, whose good fortune is at least equal to their merit, and there it foams, and screams, and flobbers, and whoops, and hollows, with the most piteous distortion of applause. Far be it from us, however, to rank Mr. Colman among those lucky writers, who have been born with cawls on their heads. We always respected him as a man of genius, and have such reverence for the manager's taste in dramatic writings, that we impute our disappointment, in the article of this play, to our own want of discernment, or rather to our having preconceived too sanguine expectations of the piece. Merit, no doubt, it has in the contrivance of the fable, business, bustle, interesting situations, and the *vis comica*, tho' in this last we think the author has been too sparing. After all, we discontented authors, who have had the stage-door thrown in our teeth, may retire to our garrets, and draw the pen of Aristarchus against patentees and happier bards, as much as we please. The manager is certainly the best judge of what will best suit his own interest, that is, the entertainment of the audience; and it must be owned, that few plays have been better calculated for this purpose, than is the comedy now lying before us. It is dedicated to the earl of Bath, whom the author waggishly accuses of having himself consoled with wicked wits, and even indirectly charges with having infected him by his example: but of this imputation we think his lordship may be freely and fairly acquitted. The prologue by Mr. Lloyd, is sensible, spirited, and poetical; and the epilogue contains more wit than we can find in the whole play.

A prefixed advertisement gives us to understand, that the author, in forming his plan and characters, has made free with Fielding's admirable novel of *Tom Jones*; that he has, moreover, taken some hints from two papers in the *Spectator*, together with one situation from the *Adelphi* of *Terence*; and that there are some traces of the jealous wife in one of the latter papers of the *Connoisseur*: finally, he acknowledges his obligations to Mr. Garrick, whose advice he has followed in many particulars, relating both to the fable and characters.

The moral end of the author is to reclaim a jealous wife; and to this end is subservient the under-plot built upon the mutual passion of *Harriot* and *Charles*, characters drawn from the description of *Sophia Western* and *Tom Jones*, in Fielding's novel. The *Jealous Wife* is married to Mr. Oakly, whose brother is *Major Oakly*, and their nephew is *Charles*. *Ruffet* is the same with

Squire



*Squire Western* ; and in lieu of *Blifil*, the author has introduced *Sir Harry Beagle*, a country squire and horse-courser, as the rival of *Charles*, countenanced by the father. *Lord Trinket* appears in the character of *Fellamar* ; and instead of the *Lady Bellafton*, we have the *Lady Freeloze* : we are also entertained with the character of *O Cutter*, an Irish captain in the navy. To pursue the thread of the story through all its windings, and analyse every scene in particular, would be an unnecessary task, as the play is in every body's hands. Suffice it to say that *Harriot*, rather than wed *Beagle*, elopes from the tyranny of her father, who immediately sends a letter to *Mr. Oakly*, the uncle of *Charles*, upbraiding him with being privy to her escape. This letter falls into the hands of his wife, and is so equivocally expressed, that she imagines the young lady was for his own use, and plays the devil. In the mean time, *Harriot* takes shelter in the house of her kinswoman *Lady Freeloze*, where she is assaulted by the brutal violence of *Lord Trinket*, and rescued by the accidental arrival of *Charles*, whom she leaves engaged with his lordship, and flies out of the house. Being a stranger in town, and destitute of other resource, she goes to the house of *Mr. Oakly*, and begs his protection. The poor man is in the utmost perplexity, on account of the jealous temper of his wife, who chances to come in at this instant, and overhears part of the conversation, by which her jealousy is augmented and inflamed. She forthwith interrupts their discourse, and behaves rudely to Miss *Harriot*. In the mean time *Squire Russet* arrives, and afterwards *Charles* drunk. The issue of this meeting is, that *Harriot* is hurried away by her father to the Bull and Gate inn in Holborn, where he and *Sir Harry Beagle* lodge : *Oakly* is in disgrace with his wife, and *Charles* with his mistress. *Lord Trinket*, with the concurrence of *Lady Freeloze*, forms a plan of having the father and *Sir Harry* pressed on board a man of war, that he may have an opportunity of carrying off *Harriot*, whom he intends to debauch, either by persuasion or violation. For the pressing business he employs *O Cutter*, the Irish captain ; and at the same time he intrusts him with a challenge to *Charles*, and a letter to *Lady Freeloze*, mentioning the plot upon *Harriot*. *O Cutter* makes a pleasant blunder in delivering the letters, by which *Charles* has intimation of the scheme, and takes measures for preventing it. Nevertheless, the two country gentlemen are pressed, and soon released by *Lord Trinket*, who gives them to understand their misfortune was owing to *Charles*, who formed the plan, in concert with *Harriot*, who is by this time brought to *Mr. Oakly's* house. The father and *Sir Harry Beagle*, *Lady Freeloze*, *Lord Trinket*, and all the considerable persons of the drama, meet at the same place, where, after much altercation

and dispute, the *denouement* is completed. *Trinket* and *Freelove* are detected; *Russet* is reconciled to *Charles*, and gives him his daughter in preference to *Sir Harry Beagle*, who had swopped her for a horse called *Nabob*; *Mrs. Oakly*, being convinced of her mistake, and brought to a due sense of her unreasonable temper, discards all her jealous humours, and resolves to be a good wife for the future.

Having thus sketched out the plan, we shall beg leave to make a few animadversions on the execution. The character of the *Jealous Wife* exhibits nothing elegant, sentimental, or in any shape amiable, to justify the husband's great love, and the author's chief attention. She has none of those doubts and delicacies, those niceties of decorum, those gleams of tenderness, and fear of giving offence, that would have finely chequered her jealousy, and engaged the esteem as well as the compassion of the spectator. She is a downright termagant, who, without hesitation or decency, scolds her husband in such a stile as would not misbecome the spouse of a city deputy. Her husband loved her extremely; that was lucky for her. For our parts, we think she was hardly worth the trouble bestowed on her reformation, which by the bye is very sudden, abrupt, and, we are afraid, of short duration. A French critic would say, *Elle ne vaut pas la chandelle*. As for Lord *Trinket*, there may be such animals among the nobility; creatures who justify the doctrine that this world was created from nothing, without sense, principle, or idea, except a few ill-chosen French words, with which his language is insipidly interlarded. We could have wished the author had made him a clever dangerous fellow; a man of intrigue and address, without honour:—perhaps he could not find such a character in nature. *Lady Bellafton*, among the quality in Fielding's novel, is a spirited character, though we have heard it was decried among the great. *Lady Freelove* has (we apprehend) neither the air, manners, nor conversation of high life; but is little better than a *conmode*, and that without any view to her own private advantage. In this particular, indeed, she is different from those of Covent-Garden. *Harriot* is a good creature; but is she so interesting as *Sophia Western*? *Charles* may be termed an honest fellow, much given to drink:—he got drunk in the country, and disgraced himself with his mistress:—he got drunk in town for joy, of having rescued her from Lord *Trinket*: but it appears the poor young fellow had his head *un peu mal timbré*, by his choosing for his carousal that juncture of time, when he knew his mistress must be under the utmost anxiety and distress, exposed to numberless dangers in a town like London, where she was an utter stranger. A respectable



pectable character, we imagine, ought never to be exposed on the stage in a state of intoxication, especially before his mistress. It is a mortal sin against the *bienfiance*, and must undoubtedly humble him in the opinion of a woman of sentiment and delicacy. The attempt which *Lord Trinket* makes upon the honour of *Harriot*, in the house of a lady of fashion, tho' copied from *Fielding*, as well as the intoxication of *Charles*, appears so abrupt, brutal, and improbable, to us who review matters in our garrets, far from any communication with high life, that we must refer the propriety of it to the opinion of those whom it may more nearly concern. That a puny lord should attempt to ravish a young lady, while there was company in the next room, is somewhat astonishing. The humorous characters of *Mr. Ruffet*, and *Sir Harry Beagle*, are well sustained; and so is that of the husband *Oakly*, who, tho' hen-pecked, is nevertheless respectable. His brother, who has little or nothing to do, but advise the husband, and make his nephew drunk, we should take, by his demeanor, for a major of the city trained bands. *Captain O Cutter*, we should rate ordinary, for certain we are he is no able seaman by his dialect: how far he is marked as a native of Ireland, we shall not pretend to determine.

The author, we observe, has hazarded some soliloquies, which should be very seldom if ever indulged, because they are altogether unnatural. They plead prescription in tragedy, and there they may be tolerated in favour of the sentiments and poetry; but, in comedy, we would never excuse them, except when they reveal such designs or thoughts, as, we cannot suppose, would be communicated to any confidant on earth.

The last circumstance we shall observe, is the dialogue in general, which in our humble opinion is under-written. The author, perhaps, endeavouring to avoid the pert simile, affected antithesis, and flashy repartee of a *Congreve* and a *Farquhar*, has fallen into the insipid ease, and languid conversation of common life. But that we may not be thought to pronounce dogmatically, the reader shall judge from specimens. The following scene will give an idea of polite conversation.

‘ Enter Servant.

‘ *Serv.* [*Apart to L. Freelove.*] *Sir Harry Beagle* is below, madam.

*L. Free.* [*Apart to Serv.*] I am not at home--Have they let him in?

*Serv.* Yes, madam.

*L. Free.* How abominably unlucky this is! Well, then shew him into my dressing-room. I will come to him there.

[Exit Servant.

*L. Trink.*

*L. Trink.* Lady *Freelove*! No engagement, I hope. We won't part with you, 'pon honour.

*L. Free.* The worst engagement in the world. A pair of musty old prudes! Lady *Formal* and Miss *Prate*.

*L. Trink.* O the beldams! As nauseous as *Ipecacuanha*, 'pon honour.

*L. Free.* Lud! lud! What shall I do with them! Why do these foolish women come troubling me now? I must wait on them in the dressing-room, and you must excuse the card, *Harriot*, till they are gone. I'll dispatch them as soon as I can, but heaven knows when I shall get rid of them, for they are both everlasting gossips; tho' the words come from her ladyship, one by one, like drops from a still, while the other tiresome woman overwhelms us with a flood of impertinence. *Harriot*, you'll entertain his lordship till I return. [Exit.]

*L. Trink.* 'Pon honour, I am not sorry for the coming in of these old tabbies, and am much obliged to her ladyship for leaving us such an agreeable *Tête-à-Tête*.

*Har.* Your lordship will find me extremely bad company.

*L. Trink.* Not in the least, my dear! We'll entertain ourselves one way or other, I'll warrant you.---'Egad! I think it a mighty good opportunity to establish a better acquaintance with you.

*Har.* I don't understand you.

*L. Trink.* No?---Why then I'll speak plainer.---[Pausing and looking her full in the face.] You are a damn'd fine piece, 'pon honour!

*Har.* Sir!---how!

*L. Trink.* O, ma'am, I'll shew you how.

*Har.* If this be your lordship's polite conversation, I shall leave you to amuse yourself in soliloquy. [Going.]

*L. Trink.* No, no, no, madam, that must not be. [Stopping her.] This place, that chamber, the opportunity, all conspire to make me happy, and you must not deny me.

*Har.* How Sir! You don't intend to do me any violence.

*L. Trink.* 'Pon honour, ma'am, it will be doing great violence to myself, if I do not. You must excuse me. [Struggling with her.]

*Har.* Help! help! murder! help!

*L. Trink.* Your yelping will signify nothing, no-body will come. [Struggling.]

*Har.* For heaven's sake!---Sir! My lord!---[Noise within.]

*L. Trink.* Pox on't, what noise?---Then I must be quick. [Still struggling.]

*Har.* Help! murder! help! help!

The last scene will, perhaps, afford more entertainment.

'Enter



*Enter Mrs. Oakly.*

*Mrs. Oakly.* I think, *Mr. Oakly*, you might have had humanity enough to have come to see how I did. You have taken your leave, I suppose of all tenderness and affection---But I'll be calm---I'll not throw myself into a passion---You want to drive me out of your house---I see what you aim at, and will be beforehand with you--Let me keep my temper!---I'll send for a chair, and leave the house this instant.

*Oak.* True, my love! I knew you would not think of dining in your own chamber alone, when I had company below. You shall sit at the head of the table, as you ought to be sure, as you say, and make my friends welcome.

*Mrs. Oak.* Excellent raillery! Look ye, *Mr. Oakly*, I see the meaning of all this affected coolness and indifference.---

*Oak.* My dear, consider where you are---

*Mrs. Oak.* You wou'd be glad, I find, to get me out of your house, and have all your flirts about you.---

*Oak.* Before all this company! fie.---

*Mrs. Oak.* But I'll disappoint you, for I shall remain in it to support my due authority---As for you, major *Oakly*!--

*Maj.* Hey dey! what have I done?

*Mrs. Oak.* I think you might find better employment, than to create divisions between married people---and you, Sir!---

*Oak.* Nay, but my dear!---

*Mrs. Oak.* Might have more sense, as well as tenderness, than to give ear to such idle stuff.---

*Oak.* Lord! Lord!---

*Mrs. Oak.* You and your wife counsellor there, I suppose, think to carry all your points with me.---

*Oak.* Was ever any thing---

*Mrs. Oak.* But it won't do, Sir! you shall find that I will have my own way, and that I will govern my own family.

*Oak.* You had better learn to govern yourself by half. Your passion makes you ridiculous. Did ever any body see so much fury and violence, affronting your best friends, breaking my peace, and disconcerting your own temper? And all for what? for nothing. 'Sdeath! madam, at these years you ought to know better.

*Mrs. Oak.* At these years!---Very fine!---Am I to be talk'd to in this manner?

*Oak.* Talk'd to!---Why not?---You here talk'd to me long enough---almost talked me to death,--and I have taken it all in hopes of making you quiet--But all in vain, for the more one bears, the worse you are. Patience, I find, is all thrown away upon you--and henceforward, come what may, I am resolved to be master of my own house.

*Mrs.*

Mrs. Oak. So! so!--Master indeed!--Yes, Sir, and you'll take care to have mistresses enough too, I warrant you.

Oak. Perhaps I may; but they shall be quiet ones, I can assure you.

Mrs. Oak. Indeed! and do you think that I am such a tame fool as to sit quietly and bear all this?--You shall know, Sir, that I will resent this behaviour--You shall find that I have a spirit--

Oak. Of the devil.

Mrs. Oak. Intolerable!--You shall find then that I will exert that spirit. I am sure I have need of it.--As soon as my house is once cleared again, I'll shut my doors against all company--You shan't see a single soul for this month.

Oak. 'Sdeath! madam, but I will.--I'll keep open house for a year---I'll send cards to the whole town---Mr. Oakly's route! All the world will come---And I'll go among the world too---I'll be mewed up no longer.

Mrs. Oak. Provoking insolence!--This is not to be endured. Look'ye, Mr. Oakly--

Oak. And look'ye Mrs. Oakly, I will have my own way.

Mrs. Oak. Nay then, let me tell you, Sir--

Oak. And let me tell you, madam, I will not be crossed---I won't be made a fool.

Mrs. Oak. Why, you won't let me speak--

Oak. Because you don't speak as you ought--Madam! madam! you shan't look, nor walk, nor talk, nor think, but as I please.

Mrs. Oak. Was there ever such a monster! I can bear this no longer. [*Bursts into tears.*] O you vile man!--I see through your design--You cruel, barbarous, inhuman--Such usage to your poor wife!--You'll be the death of her.

Oak. She shan't be the death of me, I am determined.

Mrs. Oak. That it shou'd ever come to this!--To be contradicted---[*Sobbing.*]--insulted--abused--hated--'Tis too much--my heart will burst with--oh--oh [*Falls into a fit.*]

Harriot, Charles, &c. run to her assistance.

Oak. [*Interposing.*] Let her alone.

Har. Sir, Mrs. Oakly--

Char. For heaven's sake, Sir, she will be--

Oak. Let her alone, I say. I won't have her touched--Let her alone--If her passions throw her into fits, let the strength of them carry her through them.

Har. Pray, my dear Sir, let us assist her! she may--

Oak. I don't care--You shan't touch her--Let her bear them patiently--She'll learn to behave better another time---Let her alone, I say.

Mrs.



Mrs. Oak. [*Rising.*] O you monster!--you villain!--you base man!--Wou'd you let me die for want of help?--Wou'd You--

Oak. Bless me! madam, your fit is very violent--Take care of yourself.

Mrs. Oak. Despised--ridiculed--But I'll be revenged--You shall see, Sir

Oak. *Tol de-rol loll-de-rol lol-de-rol loll.* [*Singing.*]

Mrs. Oak. What, am I made a jest of? Exposed to all the world--If there's law or justice.--

Oak. *Tol-de-rol loll-de-rol loll-de-rol loll.* [*Singing.*]

Mrs. Oak. I shall burst with anger--Have a care, Sir, you may repent this--Scorned and made ridiculous!--No power on earth shall hinder my revenge.

[*Going.*]

Har. [*Interposing.*] Stay, Madam!

Mrs. Oak. Let me go. I cannot bear this place.

Har. Let me beseech you, madam!

Oak. What does the girl mean?

Maj. Courage! brother. You have done wonders. } *Apart.*

Oak. I think, she'll have no more fits.

Har. Stay, madam!--Pray stay!--but one moment.--I have been a painful witness of your uneasiness, and in great part the innocent occasion of it. Give me leave then--

Mrs. Oak. I did not expect indeed to have found you here again. But however.--

Har. I see the agitation of your mind, and it makes me miserable. Suffer me to tell you the real truth. I can explain every thing to your satisfaction.

Mrs. Oak. May be so--I cannot argue with you.

Char. Pray, madam, hear her--for my sake--for your own--Dear madam!

Mrs. Oak. Well--well--proceed.

Oak. I shall relapse, I can't bear to see her so uneasy. } *Aside.*

Maj. Hush--Hush!

Har. I understand, madam, that your first alarm was occasioned by a letter from my father to your nephew.

Ruf. I was in a bloody passion to be sure, madam!--The letter was not over-civil I believe--I did not know but the young rogue had ruined my girl.--But it's all over now, and so--

Mrs. Oak. You was here yesterday, Sir!

Ruf. Yes, I came after Harriot. I thought I shou'd find my young madam with my young Sir, here.

Mrs. Oak. With Charles, did you say, Sir.

Ruf. Ay, with Charles, madam! The young rogue has been fond of her a long time, and she of him, it seems.

Mrs. Oak. I fear I have been to blame.

[*Aside.*  
Ruf.]

*Ruf.* I ask pardon, madam, for the disturbance I made in your house.

*Har.* And the abrupt manner, in which I came into it, demands a thousand apologies. But the occasion must be my excuse.

*Mrs. Oak.* How have I been mistaken! [*Aside.*] --But did not I over hear you and Mr. Oakly-- [*To Harriot.*

*Har.* Dear madam! You had but a partial hearing of our conversation. It related entirely to this gentleman.

*Char.* To put it beyond doubt, madam, Mr. *Ruffet* and my guardian have consented to our marriage; and we are in hopes that you will not withhold your approbation.

*Mrs. Oak.* I have no further doubt—I see you are innocent, and it was cruel to suspect you--You have taken a load of anguish off my mind--And yet your kind interposition comes too late. Mr. Oakly's love for me is entirely destroyed. [*Weeping.*

*Oak.* I must go to her--- } *Apart.*  
*Maj.* Not yet!--Not yet!

*Har.* Do not disturb yourself with such apprehensions. I am sure Mr. Oakly loves you most affectionately.

*Oak.* I can hold no longer. [*Going to her.*] My affection for you, madam, is as warm as ever. Nothing can ever extinguish it. My constrained behaviour cut me to the soul---For within these few hours it has been all constrained---and it was with the utmost difficulty that I was able to support it.

*Mrs. Oak.* O, Mr. Oakly, how have I exposed myself! What low arts has my jealousy induced me to practise! I see my folly, and fear that you can never forgive me.

*Oak.* Forgive you!--You are too good, my love!--Forgive you!--Can you forgive me?--This change transports me.--- Brother! Mr. *Ruffet*! *Charles*! *Harriot*! give me joy!--I am the happiest man in the world.

*Maj.* Joy, much joy to you both! though, by the bye, you are not a little obliged to me for it. Did not I tell you I would cure all the disorders in your family? I beg pardon, sister, for taking the liberty to prescribe for you. My medicines have been somewhat rough, I believe, but they have had an admirable effect, and so don't be angry with your physician.

*Mrs. Oak.* I am indeed obliged to you, and I feel---

*Oak.* Nay, my dear, no more of this. All that is past must be utterly forgotten.

*Mrs. Oak.* I have not merited this kindness, but it shall hereafter be my study to deserve it. Away with all idle jealousies! and since my suspicions have hitherto been groundless, I am resolved for the future never to suspect at all.



On the whole, tho' we cannot think this piece abounds with wicked wit, nor agree that all the characters are happily hit off, nor approve of the soliloquies, nor admire the dialogue, we cannot help owning that it contains a great deal of good sense, salutary satire, humour, contrivance, incident, and all that forms the *jeu de theatre*.

## FOREIGN ARTICLES.

ART. X. *Histoire des Mathematiques*, par M. Montucla de l'Academie Royale de Sciences et Belles Lettres de Prusse. 2 Vols. 4to. Seyffert. [Continued.]

THE discoveries of the 17th century form the subject of M. Montucla's second volume, and call for the utmost exertion of his ability and integrity. How brilliant and beautiful to a philosophic eye is the prospect of those vast efforts of human genius, which distinguish this period from every other, and will transmit it with peculiar lustre to the remotest posterity! We begin with the geometrical discoveries, which, as it were, held the torch to the progress of all the other sciences. Lucas Valerius, professor of mathematics in Rome, determined the centers of gravity, of conoids and spheroids, in a work entitled *De Centro Gravitatis Solidorum*. He is highly commended by M. Montucla for this important discovery; but we apprehend, with little reason, because it immediately flows from that elegant theorem, mentioned by Pappus at the close of his preface, which we imagine is borrowed from Archimedes, 'That figures produced by the revolution of a line or surface, are to each other in a ratio composed of the generating figures, and the circumferences described by their center of gravity. The ingenious jesuit Guldin has expressed this beautiful theorem in other words: Every figure (says he) formed by the circumvolution of a line or surface, is equal to the rectangle under the generating magnitude; or, in his expression, is the product of the generating figure by the path of its center of gravity. As neither Montucla, nor any other author we have perused, have demonstrated this theorem, we shall here attempt it in a few words for the satisfaction of our curious readers.—Should we suppose the weight of the whole generating magnitude united in the center of gravity, the sum of the weight produced by that revolution would be equal to the product of the weight moved into the path of the center of gravity: surfaces and lines may be considered as homogeneous weights, which are to each other as their magnitudes; and thus the weight moved is the generating, and the weight produced the

the generated magnitude; therefore the figure generated is equal to the product of the generating magnitude, drawn into the path of its center of gravity. Q. E. D. However, the most expeditious and elegant method of determining the center of gravity of solids, is by the inverse method of fluxions, which was intirely unknown both to the jesuit Guldin and Lucas Valerius. (*Montu. T. I. p. 325. T. II. p. 5.*)

Snellius is the next writer who acquired reputation by his mensuration of the earth, and the discovery of a new law of refraction. Dissatisfied with the ratio laid down by Archimedes of the diameter of a circle to its periphery, he exhibits a nearer ratio, expressed by 36 places of decimals, which he effected by the continual bisection of an arch of the circle, in a manner altogether intolerable to any besides a Dutch mathematician. But after all that has been done by the ingenious Mr. Machin, and others, perhaps the nearest ratio we can ascertain by numbers, is from the following series. The diameter of a circle being 1 and  $a = \frac{1}{2}$ , the whole circumference will be the sum of the three subsequent series's.

$$\begin{aligned} & \frac{a}{1} - \frac{a^3}{3} + \frac{a^5}{5} - \frac{a^7}{7} + \frac{a^9}{9}, \text{ \&c. } + \frac{a^2}{1} + \frac{a^4}{3} - \frac{a^6}{5} - \frac{a^8}{7} + \\ & \frac{a^{10}}{9} + \frac{a^{12}}{11}, \text{ \&c. } + \frac{a^4}{1} - \frac{a^{10}}{3} + \frac{a^{16}}{5} - \frac{a^{22}}{7} + \frac{a^{28}}{9} \\ & \text{\&c.} \end{aligned}$$

But we are not sufficiently acquainted with the nature of incommensurability, either to draw two right lines expressing this ratio, or to form a square, or any right-lined figure, equal to a given circle. Yet we have in a former Number ventured to advance, contrary to the sentiments of the great Newton and Barrow, that the rectification of the circle is not impracticable upon other principles, as, indeed, is indirectly acknowledged by the latter in another part of his works\*. It is evident that the doctor's mistake arose from assuming a false postulatam; "that

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\* In explaining the various methods of treating congruity by apposition, Dr. Barrow has the following sentiment:—"By this method, while a wheel or circle advances upon a right line contiguous to it, revolving at the same time upon its own center, its periphery will be congruous to the right line; since all the points of the circular periphery, are continually applied in successive order to all the points of the right line: therefore it is plain (says he) that a right line may be found equal to the periphery



“ that because the square of an octagon inscribed in a circle is incommensurable to the radius, therefore the periphery must be so likewise.” But where is the analogy between the properties of the one and the other? We cannot rationally suppose such an analogy, before it is demonstrated that a circle is a polygon, composed of an infinity of small angles; a notion useful enough in certain operations, but geometrically false. Besides, we affirm, that determining the ratio of the radius to the circumference, is not necessary to the solution of the problem, though it is an essential corollary. Should a right line be found by the method of apposition equal to the periphery, the radius will be known of course, by comparing it with the rectified periphery. As to the demonstration brought by the great Newton, to shew the impracticability of the general quadrature of oval figures, it must be confessed inferior in strength, evidence, and perspicuity, to all the other demonstrations of that sublime mathematician. Nor has M. Montucla escaped the common error of imbibing prejudices, and adopting opinions, without consulting their conviction and his own judgment. He praises the laborious attempts towards this discovery; but he shakes his head, believes them idle, and mistakes the problem as hundreds have done before him. (*T. II. p. 317, to 331.*)

The next discovery mentioned is the method of logarithms, invented by lord Napier, a Scotch nobleman, which our author places in the most striking and intelligible point of view. He has treated the subject with such precision, that his historical account of the origin, progress, and application of exponents, may justly be termed an excellent elementary system of logarithms. He gives the strongest reasons for refusing that honour to Byrge, and others, who claimed it upon the authority of the famous Kepler.

While Great Britain gloried in the useful invention of logarithms, Germany gave birth to a new species of geometry, afterwards greatly improved and attributed to Cavallerius. We mean the method of indivisibles, treated in so masterly a manner by our Dr. Wallis, in his treatise of conic sections; a circumstance intirely omitted by M. Montucla. According to him Kepler first suggested the idea, which was improved to the utmost by Cavallerius, and other foreign geometricians, though, in fact, none applied it to the solution of such difficult problems as Dr. Wallis. The truth is, the methods of Kepler and Guldin are

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periphery of a circle, consequently the quadrature of the circle is not a thing impossible.” How he came to be of a contrary opinion upon another occasion, we have shewn in the text.

more different from that of Cavallerius and Wallis, than the calculus differentialis of Leibnitz, from the fluxions of Newton. Both have certain principles nearly the same, but they totally differ in the method of expression. It is remarkable that Cavallerius began the study of mathematics at an advanced age, and after he had made great proficiency in other parts of erudition. He was advised by Castelli, the disciple and friend of the famous Galilæo, to divert his mind under the exasperating fits of an inveterate gout, by giving his attention to this bewitching science. Whether this prescription produced any benefit to the patient, we are not informed; certain we are that it proved highly beneficial to geometry.

Nothing can be more entertaining than the review exhibited by M. Montucla, of the learned correspondences of that age, carried on by means of father Mersennus, who was the repository of geometrical discoveries, and the channel of intercourse among all the mathematicians in Europe. How different from the lucubrations of the profound *academicians* and *fellows* of the present age upon corals, butterflies, cockle-shells, toad-stools, and hermaphrodites, the monsters, the minutiae, and excrescences of nature.

Kepler proposed the celebrated problem of finding the magnitude of a solid, described by the revolution of a parabola on its axis. Cavallerius solved the problem, and published it in his *Exercitationes Mathematicæ*, A. 1647. On this occasion he was attacked by a variety of geometers, who denied the solution was geometrical, because it was founded on the method of indivisibles; but Cavallerius ably defended himself, by proving this discovery was nothing more than the restoration of the ancient method of exhaustion rendered more easy and simple.

The French mathematicians were among the first who applied themselves to the investigation of curves of the higher orders. Cavallerius, Kepler, and Wallis, had hitherto confined themselves to the properties of the cone, and its sections; now the general properties of curves of the second order, the determination of their tangents, and centers of gravity, are sought. Fermat, as early as the year 1636, informs Mersennus, that he had discovered and demonstrated the properties of a spiral, totally different from the helix of Archimedes. In this extraordinary spiral, the space contained within the first revolution is equal to half the containing circle; the second space between the first and second revolution, is double the first; that between the second and third, the third and fourth, and so on to infinity, are all equal to the second. This was a discovery which would have transmitted the name of the author, with honour, to the latest posterity, had not his vanity destroyed the fruits of his genius.

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Mersennus communicated this problem to Roberval, and he, in his turn, sent by the same hand to Fermat; his determination of the area of a parabola, and of their tangents. In answer he received from Fermat, the determination of their centers of gravity: Mersennus transmitted to Descartes, the method proposed by Fermat, for finding the centers of gravity of conoids; and Descartes, in his answer, not only demonstrates their centers of gravity, but the general quadrature of all parabolas, the determination of their tangents; and of the magnitude of their conoids. Here were discoveries which do honour to human genius!

In Descartes's *Mechanics* we have the first hint of the logarithmic spiral. Speaking of inclined planes, he observes, that as the direction of all heavy bodies tend to one point; the inclined plane ought not, in geometrical strictness, to be planes, because the angles ought to be equal to the direction of the weights, and the power no more resisted in one part than in another. He endeavoured to clear up this mysterious assertion, by desiring his correspondent to conceive a portion of a spiral round the center of the earth. Mersennus was still at a loss, and demanded a further explication; Descartes answered, that one of the properties of this curve was, that the tangents at all the points would form equal angles with lines drawn from its center to the points of contact. Agreeable to custom, the letter was communicated to a variety of other geometers, who pursued and improved the discovery: but the demonstration of all the properties of the logarithmic curve was reserved to increase the reputation of the immortal Newton. M. Roberval was the first geometer who applied motion to the solution of several important truths, respecting the tangents of curve lines; an idea which bears a striking resemblance to the method of fluxions. But of all the researches which exercised the wit of geometers in that age, none is so celebrated as the cycloid, on account of its numerous and remarkable properties. We shall be particular on the rise and progress of this important curve.

The cardinal de Susa is falsely supposed to have furnished the first hint of the cycloid, in a mechanical quadrature of the circle. Galilæo, in fact, led the way to this discovery, though after a trial of forty years by himself, made no progress in determining the area of this curve, as he candidly acknowledges in a letter to Torricelli, dated 1639. According to our author, the French nation had the honour of first solving several problems respecting the areas and tangents of the cycloid. Mersennus, as early as the year 1615, took notice of the remarkable nature of the curve, endeavoured to find the quadrature, and

failing in the attempt, proposed it thirteen years after to Roberval. Finding himself unequal to the problem, Roberval applied closely for six years to the perusal of the ancient geometricians, and, with this reinforcement of auxiliary erudition, resumed the attack, and demonstrated, that the area of a cycloid, whose base is equal to the periphery of the generating circle, is triple of that circle. This assertion rests wholly on the partial testimony of Mersennus, who was the intimate friend of Roberval; it is directly contrary to what Groningius and Dr. Wallis affirm, who attribute the determination of the area of the cycloid to Torricelli, and of the tangents to Viviani, both Italians. Certain it is, that Mersennus proposed the problem to the Italian geometricians, long after the time he alledges it was demonstrated by Roberval, not as a cartel or challenge, but as a useful disquisition, the event of which would greatly affect geometry.

When Roberval's discovery was communicated to Descartes, he made light of it, and returned in the answer to Mersennus wrote in a hurry, a demonstration of the relation of a cycloid to its generating circle, which he explained perfectly in a subsequent letter, though he had never seen Roberval's solution: such was the superiority of his genius, that questions, which fully engaged other geometricians for whole years, cost him scarce more than common attention. Fully to establish his superiority over his supercilious antagonist, he sent Mersennus, a short time after, a determination of the tangents of cycloids, a problem on which Roberval had employed fruitless months. The solution of this problem is admirable for its extent and simplicity; it may, indeed, be reckoned the finest of Descartes's geometrical discoveries. In this whole dispute, Montucla plainly inclines to the French nation, though he at the same time bears hard on the character of Roberval.

From the year 1646 to 1658, the properties of the cycloid were sought by all the mathematicians in Europe. Paschal, a geometrician, who, at twelve years of age, demonstrated the thirty-two first propositions of the first book of Euclid; and in his sixteenth year, published a treatise of conic sections, deducing from one general proposition, with infinite elegance, all the properties of the conic sections demonstrated more diffusely by Apollonius; Paschal, we say, published a circular letter, inviting all the geometricians of Europe to the study of the following problems, and offering a reward of forty pistoles to the discoverer of the first, and twenty to whoever should demonstrate the second.—It was proposed 'to find the dimension of any segment of the cycloid, cut off by a right line parallel to the base; and the solid generated by the rotation of the same round the axis and the base of that segment.' These in reality were the pro-



problems, and not what Montucla relates, about finding the centers of gravity of the segments of solids, cut by a plane passing through the revolving axis, a problem which, we must confess, greatly exceeds our comprehension. Dr. Wallis solved the problems, which he sent within the limited time to Paschal, and with it a determination of the solids, generated by the rotation of the cycloidal space on its axis and base together, with the determination of the centers of gravity of the cycloidal segment, which is what Montucla means; but the premium was refused, because the solution did not come soon enough to hand, though, by the date attested by a public notary, it appeared the paper was written above a month before. Thus the ingenious doctor was forced to console himself for the loss of the forty pistoles, by reflecting on the honour acquired by the discovery. It was about the same time that Sir Christopher Wren demonstrated the rectification of the cycloidal curve, and Mr. Huygens found the segment of a cycloidal space, made by drawing a right line parallel to the base, at the distance of one-fourth, the axis of the curve from the center being equal to a right lined space; that is, to a regular hexagon inscribed in the generating circle. By this inventive genius it was also demonstrated, that from whatever height or point, a heavy body oscillating on a fixed center begins to descend, while it continues to move in a cycloid, the times of its oscillations will be equal to each other. If we mistake not, Mr. Huygens besides demonstrated, that the cycloid is a curve of the quickest descent, and that a body falling within it from any given point above, to another not exactly under, will arrive in a less time at the latter, than it could possibly in any other curve passing through the same points. All this indeed properly belongs to the doctrine of epicycloids, or those curves generated by a point taken in the circumference of a circle revolving upon the periphery of another circle; but as no mention is made by our author of those discoveries of Mr. Huygens, we thought this justice to his memory would not be displeasing to our readers. Montucla, however, takes notice of his book, intituled *De Circuli magnitudine inventa*; and his theorems concerning the quadrature of the circle and hyperbola. These he compares with the *Vera Circuli et Hyperbolæ Quadratura* of Dr. James Gregory, professor at Aberdeen. Huygens asserted the possibility of finding the rectification of the circular periphery; the other denied its practicability, except by approximation; and both were possibly in the wrong; Huygens in the method he proposed, and Gregory in the arguments he advanced. Montucla, however, declares in favour of the latter.

The next object worthy attention is the life and writings of Descartes, the most creative and whimsical genius of his age.

In the former there is nothing particular ; the latter abounds with the noblest sallies of human wit. Plato, by his analytical method of reasoning in geometry, led the way to the noble discoveries of Archimedes ; and Descartes, by applying algebra to geometry, held out a light that guided Newton through the most intricate labyrinths of the obscurest theorems, by which he surpassed all who preceded him in this sublime science. From his geometry, Descartes derives his most indisputable reputation. He first introduced negative roots, and demonstrated their use in the solution of problems : he solved those problems of Fermat's, proposed as a challenge to the mathematicians of Europe, viz. To find a cube number, which added to all its aliquot parts, shall make a square number ; and a square number, which added to all its aliquot parts, shall make a cube. He suggested the first idea of the method of approximating to the roots of equations by means of their limits. He first applied algebraical expression, as the most concise and energetic, to the rectification and quadrature of curve lines : he first arranged curves into different orders, though that arrangement has been altered since the invention of fluxions : he solved a problem respecting geometrical loci, which had baffled all the geometricians of antiquity : he solved a variety of curious theorems, respecting curves of the second species : he invented a general rule for determining the tangents of curve lines : he found that method, whereby problems which require the greatest or least quantity attainable in that case, are resolved ; or the method, now called *De maximis et minimis* : in a word, he new-modelled geometry, and made such a variety of useful improvements, as it would be tedious to enumerate. We are to observe, that Montucla has wholly omitted his solution of Fermat's problems, and his method of approximation to the roots of equations : possibly he imagined those discoveries did not belong to Descartes. It is true, these, as well as his methods of determining tangents, and *de maximis et minimis*, have received such improvements, that the simple original invention of Descartes is hardly known, and his writings scarce ever consulted, though equally curious and instructive.

Fermat, a geometrician little inferior to Descartes, was his rival in fame and genius. He claimed several of the inventions attributed, and perhaps justly, to Descartes, particularly the method *de maximis et minimis*, by which he pretended he could solve those local problems which had foiled antiquity. He mentions this discovery as early as the year 1636 ; but it is probable he had but a confused idea, borrowed possibly from Kepler's hint in his *Stereometria Doliorum*, since we do not find that he actually applied it to any useful purpose, before Descartes published



lished the discovery. Montucla, however, willing to divide the honours, makes Fermat the inventor; but without sufficient proofs. John de Wit, pensioner of Holland, that celebrated politician and patriot, who lost his life in a tumult of his brutish undistinguishing countrymen, was among the first who improved the geometry of Descartes. His treatise, intituled *Elementa Curvarum*, is sufficient to immortalize his genius; but he stopt in the middle of his career, turned his attention to the more immediate services of his country, and became the greatest statesman, as well as the greatest geometrician of the United Provinces. It would be endless to enumerate all the improvements which geometry received before the close of this century. Sufficient it is that they were all absorbed in the astonishing discoveries of Newton, the lustre of whose radiance wholly obscured the fainter rays of his cotemporaries, and rendered him the fixed center of the geometrical system, round which the others glittered with mere borrowed light. Even the ingenious Tschirnhausen, the profound Leibnitz, the learned Barrow, the inventive Bernoulli, and the subtle Schooten, become now but planets disposed at certain distances, and attracted with proportioned powers by this common center of gravity.

Newton descended of an ancient family, originally of Lancaster, was born at Woolstrop in Lincolnshire, in the year 1642. He was bred at the school of Grantham, and from thence sent to Cambridge, where Dr. Barrow, an exquisite judge of merit, resigned to him the chair of geometrical professor. Newton's genius did not blaze out at once in full lustre: he had spent some years at the university, and acquired profound knowledge in every part of science, before he came to be at all distinguished. Modesty threw a veil over his extraordinary abilities, which was first removed by Barrow. He was sometime in possession of the professorial chair, before he ventured to publish any of his labours; and his first essay, his Notes on the Geographer Varinius, do him but little honour. His sublime theory of Light and Colours, was first taught to his pupils, afterwards transmitted in separate papers to the Royal Society, and at length published in a complete volume, at the earnest solicitations of his friends, who recommended this as the only method of silencing the clamours raised by the followers of Descartes against his doctrine. It was long before Newton would consent to the publication of those discoveries which render his name immortal. Some he found would be claimed by others, some would be contested, and his design was to pass through life in philosophical tranquility. His mathematical principles of natural philosophy, his method of fluxions, and his optics, all of them

performances that dignify human nature, were a long time suppressed; some of these never appeared in complete editions during his life, and others were published merely in his own defence. But Newton's discoveries merit a separate article, and to render them intelligible, it will be necessary to premise the state of mixed mathematics and natural philosophy before his time, with a short view of which we shall at present conclude. This subject, we imagine, will prove more entertaining to many of our readers, than the abstracted researches of geometers, which can only interest the learned. The discovery of the manner in which vision is performed, of telescopes and microscopes, and the causes of their effects; of the laws of refraction; of the path, distance, and magnitude of the heavenly bodies; in a word, an account of the labours of Kepler, Galilæo, Descartes, and Torricelli, will form an exceeding pleasant and useful speculation.

The science of optics owed its earliest beginnings to the Platonic school. Here were first discovered, but not proved, two principles of great importance:—that light is propagated in right lines, and the angles of reflection and incidence equal. With these just observations they blended a variety of puerilities; and the only ancient treatise remaining upon optics, conveys no very favourable idea of the proficiency in this doctrine of the ancient geometers. Euclid wrote two books; one upon optics, the other on catoptrics. We may judge of the solidity of his principles from the following specimens. He determines the apparent magnitude of objects, solely by the angles under which they appear; a principle borrowed from him, if we mistake not, by the ingenious Malebranche. He determined the apparent situation of the image in a mirror, by the coincidence of the reflected rays, with a perpendicular drawn from the object to the mirror. However false these principles may be demonstrated, they very plausibly illustrated divers phenomena in the doctrine of convex and concave mirrors. Ptolemy's treatise of optics is lost in the original; some parts of it only are preserved by the Arabic writers; and from them we are told, by Roger Bacon, that he first observed astronomical refraction, and explained the causes of the extraordinary magnitude of the stars, viewed parallel with the horizon. Maurolicus of Messina, first rendered the science of optics subservient to the purposes of life, and demonstrated, why aged and short-sighted persons are assisted by convex or concave glasses. He too solved those Aristotelian problems which had puzzled all his predecessors, viz. 'Why the sun's rays passing through an aperture of any figure (suppose triangular) and being intercepted

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at a certain distance, shall form a circle? And why, if part of the body of the sun be eclipsed, its rays passing through a triangular or square aperture, shall always represent the figure of the disk not eclipsed? The explication of Maurolicus is ingenious, but less elegant than the solution of the same phenomena, given by Kepler in his *Paralipomena*. A celebrated Italian physician, Baptista Porta, wrote a treatise on refraction, observed the phenomena of the camera obscura, and, as some writers suppose, afforded the first hints of the refracting telescope. Our Roger Bacon made some ingenious experiments, too well known to be recited. But the most ingenious performance of the early age of philosophy, was wrote by Antonio de Dominis, archbishop of Spalato in Dalmatia, under the title of *De Radiis Visus et Lucis*. Here we find a pretty explication of the rainbow, and several ingenious hints, afterwards improved into a beautiful system by succeeding philosophers.

The art of drawing geometrically on a plane the representations of objects, in their true proportions and dimensions, so as to affect the eye in the same manner as the real objects, was first restored in the 16th century. The ancients certainly were acquainted with this art, as may be judged by their paintings and sculptures. Anaxagoras wrote a treatise, called *Actinographia*, of which Vitruvius speaks with great approbation; and certain parts of the works of that learned architect prove, that he was not unacquainted with the doctrine. However, so little remained of antiquity that could be called didactic, that the moderns have a just claim to be deemed the inventors of perspective. Albert Durer, a German, and Pietro del Borgo, an Italian, were the first who wrote geometrically on the subject. Peruzzi and Vignole improved their system; Guido Ubaldi, Hondius Ducerceau, and father Dubreuil, carried the principles still farther, and the art received the last polish from Deschales, and our own excellent geometrician Dr. Taylor, whose treatise on a linear perspective may be placed among the best performances of the present age.

It was not before the beginning of the 17th century, that the true principles of vision, or the manner in which external objects are painted in the eye, were at all suggested. Some of the laws of refraction were indeed perfectly traced; but Kepler first demonstrated the principles, and thence explained a variety of curious phenomena. This discovery led the way to the invention of the telescope, an instrument probably unknown to the ancients. Father Mobillon, it is true, asserts, that he saw an ancient manuscript, in which Ptolemy is described viewing a star through a long jointed tube, which he concludes must have been a telescope; but he is not sufficiently particular to gain much credit. According to Descartes, the telescope is altogether

ther modern, and the invention accidental. He attributes it to one James Metius, the son of a mathematical instrument-maker, and other writers of equal credit give the honour to one Zachary Jans, a spectacle-maker in Middleburgh. Some there are who affirm the telescope to be the fortuitous discovery of John Lapprey, likewise a Zelander. Be this as it may, it is certain the instrument was first known about the commencement of the 17th century. All these opinions are probably wrong, notwithstanding Montucla's assertion, who has been misled by not distinguishing properly. Roger Bacon, our countryman, shews plainly in his treatise on perspective, that he not only understood the nature of concave and convex glasses separately, but likewise combined in a telescope. It is true, the tube with the concave eye-glass was invented either by Lapprey or Jans; but a variety of pretensions are founded upon little improvements or alterations of the same original discovery \*. Galilæo, Kepler, and a variety of others, demonstrated the principles of the dioptric or refracting telescope; but its faultiness was first proved by Newton, who substituted in its room the cata-dioptric, or reflecting telescope, which has thrown great light on modern astronomy, and is every way superior to the other for use and convenience.

As to the microscope, another dioptric instrument, Mr. Huygens attributes it to another Dutchman, one Diebbel; but we ought here to understand the compound microscope, which is likewise claimed by Fontana, a Neapolitan. This improvement is of later date than the invention of the telescope; but the single microscope was undoubtedly the discovery of Jans the Zelander.

To conclude, the laws of refraction, the explication of the rainbow, and the doctrine of dioptrics, were diligently pursued by Descartes, Huygens, Hertelius, Du Ron, and others, but were perfected, as we shall see in the sequel to the article, by the incomparable Newton, who may be deemed the creator of optics and astronomy, as well as some parts of the higher mathematics.—We shall only plead in excuse for dwelling so long upon

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\* From the following passage in Baptista Porta, of which Montucla takes no notice, it appears that philosophers had an idea of the telescope as early as the year 1594. Speaking of concave and convex glasses, his words are, "Si utrumq; recte conjungere noveris et longinqua et proxima majora et clara videbis; non parum multis amicis auxilium præstitimus qui et longinqua obsoleta, proxima turbida conspiciebant, ut omnia perfectissime intuerentur."

*Magis. Natur. l. 17, c. 10.*

Here is a pretty exact description of the dioptric instrument.



this subject, that M. Montucla's performance is learned and useful, but defective: it requires room to convey an idea of the work, and labour to point out its errors; both we hope will be acceptable, amidst the present dearth of scientific productions.

ART. XI. *Histoire des Philosophes Modernes, avec leur Portraits gravé dans le Gout du Crayon, d'après les desseins des plus grands Peintres. Par M. Saverien, publiée par Francois, Graveur des Desseins du Cabinet du Roi.* 4to. Paris.

THE public is sufficiently acquainted with the merit of the excellent artist whose ingenious imitations of crayons, impart beauty and elegance to the solid erudition of M. Saverien. Both the painter and biographer have acquitted themselves with dexterity; the one drawing the features of the face, the other, the lineaments of the mind, with that peculiar address which displays the master. We shall here confine our remarks to the literary performance.

M. Saverien's division of the sciences is uncommon: he places metaphysics at the head, and immediately after natural and moral philosophy; or what he calls the study of human nature and the universe. However, by this definition of ethics, he seems to confound morality with metaphysics, in which he has adopted the error of our great lord-chancellor Bacon. In the volume before us we have only the lives of the chief modern metaphysicians; such as Erasmus, Hobbes, Nicols, Locke, Spinoza, Malebranche, Bayle, and Clarke. Possible it is, that many of our readers may regard Erasmus rather as a learned philologist and theologian, than a metaphysician. Tho' he has not expressly exhibited the life of our ingenious Dr. Berkly, he has given a full detail of his metaphysical notions, particularly his scepticism about the real existence of matter out of the human mind. In this explication of the learned bishop's opinions, our author does not always escape error and obscurity; nor is it to be wondered at, where the doctrine is so novel, so whimsical, and incapable of precision.

In explaining the system of Spinoza, he is no less faulty:—  
 'All the world allows, that the system of Spinoza is absurd; but it is likewise acknowledged, that nothing can be more ingenious and original.' There is nothing, in our opinion, so very original or ingenious, in endeavouring to destroy all liberty human and divine, and abolish every distinction between moral good and evil; for this is the real tendency's of Spinoza's doctrine,

trine, and not what our author asserts, that he denied the intelligence and prescience of the divinity. With all these blemishes, the work is learned, spirited, and entertaining; and we doubt not but the public indulgence, will induce our author to continue his labours in completing the scheme he has so ably projected.

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ART. XII. *Histoire de la Ville de Toulouse, par M. J. Raynold.*  
4to. Paris.

**M**R. Raynold, contrary to the usage of authors, executes more in this performance than is promised in the title page. It is not a mere local history, interesting only to the citizens of Toulouse, he exhibits to public view; but a spirited relation of facts, important not only in the annals of France, but of all Europe. He traces back the antiquity of the city to the 140th year after the building of Rome, and pursues the narrative through all the different changes it sustained under the Volsci, Tectosagi, Romans, Vandals, and Visigoths, down to the earls of Toulouse under Charlemagne. In this difficult course he has enriched a barren scene, by a variety of curious scraps and fragments of antiquity, collected with great labour, and illustrated with equal genius and erudition. What we think particularly interesting, is the bold and spirited manner in which he relates the origin of the Albigois heresy, the consequent war, the usurpation of the court of Rome, and the establishment of the inquisition at Toulouse, which he calls an eternal monument of the ambition of the pontiffs, and of the ignorance, credulity, and blind zeal of the deluded people. All his reflections on this occasion are animated with that noble passion for liberty, which seldom beats high in the bosom of a French writer.

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ART. XIII. *Description Historique et Geographique des Iles Britanniques, ou des Royaumes d'Angleterre, d'Ecosse et d'Irlande, par M. L'Abbe Expilly.* 4to. Paris.

**N**O foreigner has, with greater truth and impartiality, described the genius, government, commerce, arts, and learning of Great Britain and Ireland, than the abbé Expilly, who would seem to have perused not only the best historians and political writers in the English language, but to have resided in the country. We imagine a short epitome of his account of the English government will not be displeasing to our readers.

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The English government, he observes, has sustained a variety of alterations, according to the genius of the people who conquered the kingdom. Under the Saxons it was monarchical; but the royal prerogative was circumscribed by the *Witena-Gemot*, or that assembly of sages which represented the whole nation. To this monarchical constitution succeeded a kind of military government, under the Danes. William the Conqueror at first paid some regard to the laws and customs of England; but he afterwards changed his system, and governed his new subjects with an iron sceptre. He annihilated their privileges, usurped their property, changed their laws, and became arbitrary and despotic. The *Curfew Law* is sufficient proof of his tyranny, and their subjection. This law was repealed under Henry I. In the reign of king John, the barons recovered their freedom, and obtained those two instruments, the *great charter*, and the *charter of the forests*, which have ever since been deemed the bulwark of English liberty. By these, says our author, the government became a mixture of aristocracy and monarchy. Under Henry III. it seemed to partake of democracy, the people being admitted into the great assembly of the nation, where, in the space of little more than two centuries, they engrossed the whole power.

It must be confessed the abbé has illustrated his subject with a great variety of judicious reflections; he has rendered his narrative entertaining; but he has fallen into a variety of blunders. 'Three bishops (he says) were sent from England to attend the council of Arles, in the year 337;' whereas the first council held at Arles, sat in 314, and the second in 451. 'The act of navigation was first passed in 1660;' but it was only renewed then, the act being first passed in 1651, whence proceeded that bloody war between England and the States-general of the United Provinces. 'The body of William the Conqueror, (he says) was deposited in the cathedral church of Gloucester.' William was buried in Caen in Normandy, and every Englishman is acquainted with the celebrated anecdote, which rendered his obsequies extremely remarkable. It would be unnecessary to dwell upon the errors of this writer, as they seem to proceed from inattention, affect not the general merit of the performance, and are easily corrected from the English historians. Sufficient it is, that M. Expilly may justly be esteemed one of the best epitomizers of our history.

ART. XIV. *Memoires sur divers sujets de Medecine.* 12mo.

**I**F very singular opinions in physick, expressed in an elegant style, supported by ingenious, though not convincing arguments, and ushered into the world with the solemn approbation of a celebrated faculty, can balance the danger of innovation, and excite the attention of physicians to examine doctrines they had implicitly embraced, Mr. Lecamus's essays may be useful. This author is already known in the literary world by his *Medicine of the Mind*, his *Art of preserving Beauty*, and several dissertations in the *Journal Oeconomique*. He begins the present performance with a system on generation, and endeavours to shew a perfect analogy between the production of animals and vegetables. Afterwards he considers the nature of plants, and concludes against boiling them for use, as that operation destroys their chief properties. In a third essay he insists strongly on the inefficacy, and even the danger of oily substances in disorders of the breast, and other complaints where emollients are usually applied. What follows is an attempt to prove the possibility of dissolving the stone in the bladder, without any pernicious consequences. According to Mr. Le Camus, the hydrophobia is produced by a kind of phosphorus, which blazes in the blood, and like a stroke of electricity, attacks the entire frame. Camphire he recommends as the best antidote that analogy can discover. The sixth essay relates to the pulse, where the Chinese doctrine on that head is very satisfactorily explained; and the last contains reflections on the decrease of handsome men, and the gradual decline of beauty and of grace, with very singular proposals towards stopping the progress of so great an evil.

Upon the whole, the book has entertained us. He proves not fully any one assertion; but he may furnish hints to others, who may be desirous of examining with accuracy the principles of the theory and practice of physick.

ART. XV. *Memoires sur Monsieur de Fontenelle, et Monsieur de la Motte.* 8vo.

**W**E have read this book with pleasure: several of the anecdotes it contains, are unimportant in themselves, and unconnected with each other; but they all relate to two men, whose names are much celebrated in the world, and whose writings have often afforded us the highest entertainment. Fontenelle and la Motte were cotemporaries and friends: the first



first was equally famous in natural and in moral philosophy, in mathematical calculations, in letters of gallantry, in poetry and in prose: the latter confined himself to polite literature, but he equalled the other in depth of thought, elegance of expression, and surpassed him in sentiment and invention. They were both excellent philosophers, in their private conduct as well as in their public writings. Their friend and admirer abbe Trublet, whose moral and literary essays are well known in the French department of the republic of letters, has collected with great assiduity and affection, many particulars relating to these ingenious authors. The reader must not expect to find either very deep searches into their characters, or very nice criticisms on their performances. His curiosity, rather than his judgment, will be satisfied by the perusal of these Memoirs. The pleasure must less arise from the manner than from the matter, which is treated of; and that must be in proportion to his esteem for la Motte and Fontenelle. If the knowledge of little facts relative to great men be pleasing in his eye, abbe Trublet's book will prove agreeable.

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ART. XVI. *Recueil des Facetias Parisiennes.* 8vo. Becket.

**M**R. de Voltaire, who has rendered his name immortal by works where genius, sense, and knowledge, where imagination, perspicuity of stile, and elegance of expression, are equally admired, seems now to play with literature; interesting himself in every debate that arises on the French Parnassus, in one pamphlet he personates a lawyer, and draws a brief; in another he imitates the simplicity of a young Russian traveller, and reduces these solemn contests to their natural unimportance: again, pursuing the exquisite humour of a Bickerstaff, he publishes to the world a faithful relation of the sickness, confession, death, and apparition of some of his living enemies; and those he attacks not by ridicule, he exposes to the keenness of his satire. These little pieces were all separately and occasionally published since the beginning of the year one thousand seven hundred and sixty. They who are sufficiently conversant in the French language, and are acquainted with this author's peculiar happiness of manner, will immediately discover most part of the present collection to be the production of his pen. The private letters it contains which he wrote, concerning a very furious literary attack that was made lately in Paris, against several gentlemen of learning, parts, and probity, must do him particular honor, and set his character in a more amiable light than that in which it has been generally represented. The number of

preju-

prejudices against him daily decrease in his own country, where a long admiration of his uncommon abilities is turned into a respect and veneration for his person.

We may venture to promise the English reader much entertainment, from the complete translation that is undertaken of all Mr. de Voltaire's works, by men of eminence in the literary world, who are capable of transmitting his beauties, and correcting his defects.

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Monthly CATALOGUE.

Art. 17. *Odes Descriptive and Allegorical.* 4to. Pr. 1s. 6d.  
Cooper.

THE ingenious author of these odes remarks in his preface, that the writings of the ancients afford no examples of the descriptive and allegorical ode. 'The chorusses of their drama bear the greatest similarity to it; and particularly those of Euripides, in which he is followed by Seneca.' It is a matter of little consequence, whether the ancient ode strictly deserves the epithets *descriptive* or *allegorical*, since we are assured that description never appeared more warm and natural, nor allegory more fanciful and elegant, than dressed in lyric poetry. The ode in particular requires a studied pomp of diction, sweetness, and variety of numbers, and the utmost fervor of imagination. It is impossible to write odes without the use of metaphors, the frequent repetition of which constitute allegory, if we admit that allegory is nothing more than a continued series of metaphors.

Our author farther observes, that the descriptive and allegorical ode differs in every circumstance from the Pindaric, because it is founded intirely upon imagination, and peculiarly distinguished by ease and simplicity; while the Pindaric ode, heightened by the grandeur and sublimity of expression, requires bold digressions, abrupt and hasty transitions. This indeed is the character of the poet, but not essential to the ode. Pindar wrote in praise of the victors of Olympian, Pythian, Nemæan, and Isthmian games. His genius was full of fire and energy, his thoughts bold, his stile impetuous, and his fancy irregular and strong. Hence his digressions were daring, his sallies wild, irregular, and inimitable; but Horace, Sappho, and Anacreon, would have written lyric odes upon the same subjects in a different manner, more chaste and elegant, perhaps more cold and regular. Upon the whole, the distinction here made has no real difference, except what arises from the genius of the poet. The description of things the most agreeable in their



own nature, is the proper subject of lyric poetry: if the writer has a flowing imagination, spirit, sublimity, and elegance, he may, as he thinks proper, lay the foundation in fact or in fancy; he may be simple or metaphorical in his diction, luxuriant or correct in his fancy, close or irregular in his description, and though no imitator of Pindar, he will nevertheless be a true lyric poet. We need search no farther than the fourth ode of Horace, to be sensible of the injustice our author has done the ancients.

With respect to our poet, he is easy, natural, and sometimes pathetic, never sublime. In the ode to light, the following transition is, in our opinion, extremely happy.

‘ How have I joy’d to view the sloping hill,  
Its summit gilded with the morning’s dawn;  
The dancing beam reflected from the rill,  
And chearful verdure of the velvet lawn !

Now, sad vicissitude ! the lustrous ray  
Beams not for me ; an undistinguished reign  
Holds ebon-scepter’d darkness, vainly gay  
Bright nature smiles, and beauty blooms in vain.’

The ode on envy will possibly be thought the most poetical of the whole. We shall only quote one stanza, in which we think our author has displayed a truly poetical genius.

‘ Ev’n now from her infernal dark abyss,  
At merit’s name she lifts her head,  
At merit’s name prepared to shed  
Their influence all her snaky tresses hiss.  
Ev’n now the languid mind oppress’d,  
Droops under horrors damp and chill,  
Whilst heaves the sigh from the distended breast,  
*Slow winds the tide of life along each azure rill.*  
Arise, my muse, the chorded shell prepare,  
Awake the drowsy string ;  
For thou canst lull the gathering storms of care,  
Thou canst disarm dire envy of her sting,  
And smooth the haggard brow of fell despair.’

Upon the whole, our author wants that wildness, glow, and heat of imagination, which constitutes the true poet, though he is every where greatly superior to the common herd of ode-writers.

Art. 18. *The Scriptures made Easy. Being a new and complete History of the Holy Bible, by Question and Answer. In which the Books of the Old and New Testament, with the Apocrypha, are digested in a Manner the most faithful, plain, and concise; not only particularly suited to the Capacities of young Readers; but useful for all who are willing to acquire a perfect Knowledge of those divine Truths, necessary to be known by every Christian. By the Rev. George Reeves, M. A. Illustrated with Copper-Plates. 8vo. Pr. 3s. Kearsly.*

The little performance before us, we think extremely well calculated to answer the purpose specified in the title page. The questions arise naturally from each other, and the answers convey a just notion of the historical, as well as the doctrinal part of the sacred writings.

Art. 19. *A Complete Manual of Devotions: or, A Companion for the Pious Christian. In Four Parts. Consisting of, I. Instructions and Ejaculations for the Morning; Prayers for Persons in private for every Day in the Week; Prayers for young Persons and Servants. II. Meditations for every Day in the Week, proper for inspiring the Fear of God and a holy Life; and pious Reflections for every Day in the Month, very proper to bring a Soul to the Resolution of serving God. III. Instructions for Confirmation; Offices of Humiliation; and a Preparation for the Holy Sacrament. IV. Offices for the Sick and Women with Child, &c. By the Rev. T. Walker, A. M. 8vo. Pr. 2s. 6d. Kearsly.*

So many books have been published upon religious subjects, that those who write upon them at present seem to do little more than transcribe from each other. This Manual contains nothing but what may be found in many other books, though expressed in different words. Mediocrity is, however, more pardonable in theological writers than those of any other class, as the subjects they treat are of so interesting a nature, that even when indifferently treated, they merit the attention of a reader.

Art. 20. *Pietas Universitatis Oxoniensis in Obitum Serenissimi Regis Georgii II. et Gratulatio in Augustissimi Regis Georgii III. Inaugurationem. Fol. Oxon.*

If we regard these verses on the death of our late sovereign as academical exercises, they may pass for testimonies of deep erudition, and profound skill in all the languages of antiquity, but not of poetical genius. Except the address of the ingenious professor of poetry to Mr. Pitt, and a few more copies, we should



should not be sorry to see the whole collection wasted by the gentle tide of Isis to eternal oblivion.

The following lines, however, reflect honour on the university of Oxford, and the ingenious Mr. Warton, already distinguished for his classic elegance, his harmonious numbers, correct, yet fervid imagination.

‘ So stream the sorrows that embalm the brave,  
The tears that science sheds on glory’s grave !  
So pure the vows, which classic duty pays  
To bless another Brunswick’s rising rays !—  
O Pitt, if chosen strains have pow’r to steal  
Thy watchful breast awhile from Britain’s weal :  
If voted verse, from sacred Isis sent,  
Might hope to charm thy manly mind, intent  
On patriot plans which ancient freedom drew,  
Awhile with fond attention deign to view  
This ample wreath, which all th’ assembled Nine  
With skill united have conspir’d to twine.

‘ Yes, Guide and Guardian of thy country’s cause !  
Thy conscious heart shall hail with just applause  
The duteous muse, whose haste officious brings  
Her blameless offering to the shrine of kings :  
Thy tongue well tutor’d in historic lore  
Can speak her office and her use of yore :  
For such the tribute of ingenuous praise  
Her harp dispens’d in Græcia’s golden days ;  
Such were the palms, in isles of old renown,  
She cull’d to deck the guiltless monarch’s crown ;  
When virtuous Pindar told, with Tuscan gore  
How scepter’d Hiero stain’d Sicilia’s shore,  
Or to mild Theron’s raptur’d eye disclos’d  
Bright vales where spirits of the brave repos’d :  
Yet still beneath the throne, unbrib’d, she sate,  
The decent hand-maid, not the slave, of state ;  
Pleas’d in the radiance of the regal name  
To blend the lustre of her country’s fame :  
For, taught like Our’s, she dar’d, with prudent pride,  
Obedience from dependence to divide :  
Though princes claim’d her tributary lays,  
With truth severe she temper’d partial praise ;  
Conscious she kept her native dignity,  
Bold as her flights, and as her numbers free.’

Sometimes we may cavil at Mr. Warton’s rhimes ; we must always admire his manly sense, and correct diction.

Art. 21. *Academia Cantabrigiensis Luctus in Obitu Augustissimi Regis Georgii II. et Gratulationes in Serenissimi Regis Georgii III. Inaugurationem. Fol. Pr. 5s.*

The sister universities would seem to be rivals with respect to the bulk, not the excellency, of their poetic lamentations. To the mournful swans of Cam we shall give one piece of advice in the words of Horace :

“ Absint inani funere neniæ  
Luctusque turpes, et querimonix :  
Compesce clamorem, ac sepulchri  
Mitte supervacuos honores.”

Yet, in justice to Mr. Langhorne of Clare-Hall, we must exempt him from the crowd of mere versifiers, who have on this melancholy occasion distinguished their loyalty. Nothing can be more poetically expressed, or beautifully turned, than the following compliment to the king :

‘ Whate’er Arcadian fancy feign’d of old,  
Of halcyon days, and minutes wing’d with gold ;  
Whate’er adorn’d the wisest, gentlest reign,  
From you she hopes : nor shall her hopes be vain.  
Rise, ancient suns ! advance Pierian days !  
Flow, Attic streams ! and spring Aonian bays !  
Cam, down thy wave in sportive mazes glide !  
And see new honours crown thy hoary side :  
Thy ofiers old see myrtle groves succeed ;  
And the green laurel meet the waving reed.  
To thee coy science shall disclose her charms,  
No more reluctant in thy favour’d arms.  
Yes, Science, Cam, shall glory in thy name,  
And Granta flourish in immortal fame !  
For, hark ! what voice wide echoes o’er her plains ;  
“ The friend of Freedom and of Britain’s reigns.”  
Chear’d by his smile yet shall the muse aspire,  
And strain to nobler heights her heavenly lyre.  
For him she seeks, to grace her song sublime,  
The flowers of learning, and the spoils of time.  
For him shall memory pierce thro’ every age,  
And history form her manners-painting page.  
Recorded there shall future ages find  
The godlike virtues of his royal mind ;  
In lofty numbers all his triumphs sing,  
And hail the æra of a patriot king.’

We might besides instance the poems of Mr. Richardson, Mr. Milbourn, Mr. Cowper, &c, in the Cambridge, and of Mr. Vivian,



Vivian, Mr. Merrick, &c. in the Oxford collection, as proofs that the muses are still successfully courted by the gentlemen of both our universities.

Art. 22. *A Poetical Dictionary; or, The Beauties of the English Poets, alphabetically displayed. Containing the most celebrated Passages in the following Authors, viz. Shakespear, Johnson, Dryden, Lee, Otway, Beaumont, Fletcher, Lansdowne, Butler, Southerne, Addison, Pope, Gay, Garth, Rowe, Young, Thompson, Mallet, Armstrong, Francis, Warton, Whitehead, Mason, Gray, Akenfide, Smart, &c. In Four Volumes, 12mo. Pr. 12s. Newbery.*

We cannot better recommend this alphabetical compilation from the English poets, than by using the words of the editor's preface. 'Here the man of taste and erudition will find an index to refresh his memory; the preceptor, themes to exercise and enrich the mind of his pupil; knowledge supported by ornament, will insensibly be conveyed to the young gentleman's heart, who may hence reap instruction from amusement.' A considerable number of the most celebrated authors of our country have been consulted; and we may venture to pronounce the collection, though not without blemish, the best hitherto published.

Art. 23. *The Wise Ones Bubbled, or, Lovers Triumphant: After a Series of above twenty Years of Separation, and Residence in divers foreign Parts, most of the Time subject to the acutest Difficulties. With an account of their miraculous Meeting and Adventures, till they happily enjoyed the blessed Fruits of all their Toils for each other. Printed from Mr. Parsons's own Manuscript. In 2 Vols. 8vo. Price 6s. Wren.*

Should any wise ones have been drawn in to purchase this absurd novel, they are certainly bubbled; and thus far the author has fulfilled his prediction. We could wish, however, that the manes of Mrs. Parsons had not been stained by the publication of a performance, too wretched for the meanest scribbler of Grub-street.

Art. 24. *The Art of Speaking, and Holding one's Tongue, in and out of Doors; earnestly recommended at this Time to the serious Perusal of all Candidates and Electors. 8vo. Pr. 1s. Seyffert.*

This writer is a staunch advocate for the administration and the German war, the expediency of which he demonstrates after a very peculiar manner, by shewing the importance of our American colonies, and quoting the speeches to the assemblies

of all our governors on that continent. This last finesse has another good effect; it serves to eke out the pamphlet to the price of a shilling.

Art. 25. *Critical Reflections on the old English Dramatic Writers; intended as a Preface to the Works of Massinger. Addressed to David Garrick, Esq; 8vo. Pr. 6d. Davies.*

The general criticism contained in this piece, we cannot but approve; though we are not so enamoured of the old English dramatic poets as our author seems to be, excepting always the immortal Shakespeare, whom, with all his absurdities, we consider as a prodigy of genius. His cotemporary, Ben, we also venerate for a very few of his comedies. As for Massinger, we fairly own ourselves unacquainted with his merits; but we have read the specimens here given from his works, without thinking him of importance enough to be deemed the proud rival of the ever glorious Shakespeare: he may, nevertheless, have a considerable share of merit.

We entirely agree with the critic, in recommending a kind of measure, or loose blank verse, in comedy, which, if properly managed, will doubtless add a dignity to the dialogue, which prose will not admit, and at the same time be much more easily retained by the actors.

Art. 26. *Anecdotes concerning the Famous John Reinhold Patkul: or, an Authentic Relation of what passed betwixt him and his Confessor, the Night before and at his Execution. Translated from the Original Manuscript, never yet printed. 8vo. Pr. 1s. Millar.*

Notwithstanding the assertion of the editor, in his introduction, that the original copy of this account has never yet been printed, and this is the first time a translation of it into English has been attempted; we certainly have perused it in print, though we cannot recollect in what form or language.

Every body has heard of the famous count Patkul, a nobleman of Livonia, whom, though he was actually ambassador of the Czar, the king of Sweden caused to be broke alive upon the wheel as a traitor. Had he been the worst of traitors, we would defy the humane reader to peruse this narrative without horror; without abhorring Charles XII. as a monster of cruelty: but what character will he assign to that prince, when he reflects that the person so cruelly demanded, so basely, so perfidiously given up, and so inhumanly tortured to death, suffered in consequence of an obsolete sentence pronounced upon him, for having pleaded at Stockholm, like a Roman patriot, the cause of his oppressed country? Princes would do well to consider,



sider, that it is not brutal courage, success in war political sagacity, or even a preheminance of understanding, that constitutes the hero. The virtues of the heart must contribute to the formation of that divine character. To be truly great, he must be amiable: not a ferocious ruffian like Charles; not a sagacious barbarian like Peter; not an unprincipled politician, without conscience, bowels, or remorse, like ———: he should have the generosity of Alexander, the clemency of Julius, the liberality of Augustus, and tenderness of Antoninus, who used to repeat with pleasure the words of the great Scipio, "I have more joy in preserving one citizen, than in slaying a thousand enemies."

Art. 27. *The Gentleman's Apology; or a Short, but Complete Treatise against Religion. Necessary for all Families. To which are prefixed, some Original Papers.* 8vo. Pr. 1s. Bristow.

This author humorously proposes to engage persons of fashion to a constant attendance on divine service, by rendering the churches more elegant and commodious, upon the plan of our theatres, ball-rooms, or Ranelagh, with a large charcoal fire in the middle of the congregation. It must be confessed there is some wit in his irony.

Art. 28. *Memoirs of the Life of Roger de Weseham, Dean of Lincoln, Bishop of Coventry and Litchfield, and Principal Favourite of R. Groseteste, Bishop of Lincoln. Being intended as a Prelude to the Life of the last mentioned most excellent Prelate. Wherein the detached Notices relative to Bishop Weseham are collected together; and the Errors of former Antiquaries, concerning him and his Friends, are carefully and candidly corrected, from the best Authorities.* By Samuel Pegge, A. M. Prebendary of Bobenhull in the Church of Litchfield. 4to. Pr. 2s. Whifton.

The erudition and accuracy conspicuous in these Memoirs, oblige us to wish that the learned author had turned his attention to a subject more universally entertaining and interesting, than the life of an obscure prelate of the twelfth century.

Art. 29. *A Dialogue occasioned by Miss F———'s Letter, addressed to a Person of Distinction.* 8vo. Pr. 6d.

Egregiously stupid.

Art. 30. *An Apology for the Athanasian Creed.* 8vo. Pr. 1s. Sandby.

Manly, sensible, elegant, and conclusive. The subject, we believe, has never been so happily treated. We heartily, therefore, recommend it to all who entertain scruples about the creed of St. Athanasius.

Art.

Art. 31. *Plain English: In Answer to City Latin; or Critical and Political Remarks on the Latin Inscription on Laying the first Stone of the intended New Bridge at Black-Fryars. Shewing the several applications made, or proposed to be made, to the University of Oxford; Cambridge, &c. &c. the London Clergy--the Lawyers--the College of Physicians, &c. &c. for a proper Latin Inscription. Likewise pointing out the supposed Author of the Inscription, first in English, and the real Translator of it, afterwards, into Latin. With a Dedication to Jenour over the Door. By a Deputy.* 8vo. Pr. 1s Stevens.

The creative Milton, it is said, preferred the *Paradise Regained* to that other astonishing monument of human genius, upon which is founded his whole reputation---*The Paradise Lost*. It is natural to be indulgent to the younger offspring; and this we think the author's best apology, for suffering a bantling to see the light which ought to have been stifled in the first conception.

Art. 32. *The Scotch Portmanteau opened at York.* 12mo. Pr. 2s. Thrush.

Never was public expectation more disappointed than upon rising the Scotch portmanteau, which, like Pandora's box, is stuffed with the worst of evils; rancour, scurrility, ignorance, and dullness. The subject would admit of humour; but the author is totally destitute of genius.

Art. 33. *The Parent's and Guardian's Directory, and the Youth's Guide, in the Choice of a Profession or trade. Containing*

- I. *An Essay on the Education of the Tradesman and Mechanic.*
- II. *The Qualifications necessary for those designed for the three learned Professions.*
- III. *An Account of the several Trades and Mechanic Arts, digested in the alphabetical Order: In which the Businesses omitted by other Authors are here inserted; the Qualifications necessary for each Trade are explained; the Sums given with Apprentices; the Wages of Journeymen; and the Sums required to set up Masters, are exhibited.*
- IV. *Advice to an Apprentice on his Behaviour while subject to his master. By Joseph Collyer, Esq; 12mo. Pr. 3s. Griffiths.*

The nature of this performance is sufficiently explained in the title; we need only to add, that the intention is laudable, and the execution tolerable.

Art. 34. *The Contrast; or, the Sacred Historian. Containing the Lives of the most celebrated Personages recorded in the Old and New Testament. With Reflections moral, critical, and entertaining.* 12mo. Pr. 1s. 6d. Williams.

Pious, pertinent, and useful.



Art. 35. *Union: Or, a Treatise of the Consanguinity and Affinity between Christ and his Church.* By James Relley. 8vo. Pr. 2s.

The absurd reveries of an illiterate fanatic.

Art. 36. *An Exhortation, with some Forms, in order to instruct the Ignorant, assist the Well-disposed, and awaken the Careless and Unthinking, to the practice of the too much neglected Duty of Ejaculatory prayer; that is, of darting up short Prayers with hearty Devotion, and warmth of Spirit, to God, upon all Occasions. To which are added, an Exposition of the Creed, and the Lord's Prayer; Reflections and Ejaculations proper for Sailors, and those who live near the Sea: A short Account of Confirmation, and the Lord's Supper, with Prayers upon those Occasions. And also Prayers for single Persons and Families, &c.* 24°. Pr. 1s. Law.

This little performance is well calculated for the purposes mentioned in the title. It is plain, intelligible, and easy to the meanest capacity.

Art. 37. *Elegies. I. Morning. II. Noon. III. Evening. IV. Night.* 4to. Pr. Bristow.

Our bard would have shewn more merit, had he less servilely imitated the sweetest of our elegiac writers, the plaintive Gray. The power of fancy after the spirits are refreshed and exhilarated by sleep, are well described in the following lines.

‘ Now gay imagination holdly roves,  
Excursive through creation's ample scene,  
O'er the bare desert, through the spicy groves,  
The dank wave's depth, and Æther's blue serene.

Of too inspir'd at morning's early dawn  
The hard high wrapt in sweet poetic dream,  
Or slowly wanders o'er the dewy lawn,  
Or on the daisy'd marge of murmuring stream.

There as Aurora shed ambrosial light,  
Erst to her Shakespear's lov'd embrace she flew,  
There swell'd his soul with rapturous delight,  
As Nature's genuine charms her pencil drew

Of Spenser too, Eliza's blytheft swain,  
With her in dalliance has the hours beguil'd,  
From oaten reed oft pip'd the artless strain  
To moral fiction, fancy's loveliest child.’

Art,

Art. 38. *A Treatise on Christian Faith, extracted and translated from the Latin of Hermannus Witsius. By the Rev. Mr. Madan. 12mo. Pr. 6d. Dilly.*

Notwithstanding the recommendation of our reverend author, we cannot accede to the definition, or rather description of faith, given by the learned Witsius, whose treatise is here ushered in an English dress. His first section we think altogether unintelligible: the same we observe of his third. In the fifth, he says, that faith supposes a knowledge of the things to be believed, which we deny. It supposes, indeed, that they are not contrary to, though they may exceed, natural understanding; that the revealer is perfectly well acquainted with what he reveals; and that he stands above all suspicion of deceiving. A knowledge of the object of faith would, in our opinion, destroy the merit of belief. Witsius likewise is blameable for the unnecessary minute distinctions and divisions he has introduced; nor has the reverend translator escaped that too frequent error, and fanatical notion, of laying the whole stress on faith, regardless of good works.

Art. 39. *An Essay on Prayer, the Nature, Method, and Importance of that Duty. In Two Parts. Part I. Of the Nature of Prayer, and the Motives to it; wherein the Objections of some modern Authors to the Efficacy of Prayer are particularly considered: With some Remarks on the peculiar Advantages and Expediency of pre-composed Forms of Prayer, and of such as are termed extempore Prayers, &c. Part II. Contains the Method of Prayer, with suitable Forms of Expression adapted to each distinct Part. To which are added, a Variety of Specimens of Prayer, as delivered by several eminent Dissenting Ministers in London; many on special Occasions, taken in Short-Hand, by the Editor. 8vo. Pr. 3s. 6d. Piety.*

Prayer is one of the most important of our duties, and few religious topics have been more frequently treated. The author of the work before us has said scarce any thing new upon the subject, though, notwithstanding all that has been written upon it, it would give the ablest divine full scope for the utmost exertion of his abilities. We must acknowledge, however, that what this writer wants in genius, he makes up by accuracy; and that his diligence, and good intentions, should atone for the mediocrity of his performance.

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